

Patna Dhammapada

Patna Dhamma Verses



transcribed by
Margaret Cone

translated by
Ānandajoti Bhikkhu

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(1989)

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(2017)

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Preface

Introduction

In the 1930s the great Indian savant Rahul Sankrityayana made several trips to Tibet where he photographed and copied numerous Sanskrit and other documents related to Sanskrit works, as part of his quest to find materials that had been taken out of India at the time of the collapse of the great monasteries in the north of the country.¹

On one of those journeys he photographed both sides of the 21 palm leaves of a manuscript of a Dharmapada. It was written in a Middle-Indo Aryan (MIA) language in proto-Bengali script, of around the 11th-12th centuries.² Of all the varieties of Sanskritised Prakrit we know, the language is most similar to Pāḷi, with a different, but still early kind of Sanskritisation.³

While trying to identify the school affiliation of the manuscript Peter Skilling⁴ suggested, on good grounds, that it may be written in the language of the canon of the Sāmmatīya school. He argued that of the four schools known to exist in the Middle Country, and at the time where the text was written, each associated with their own language, we have good witnesses for three of them, none of which match the Patna language. The texts of the Sāmmatīya school in MIA are now lost, but some inscriptions which probably belong to them do resemble the language of Patna, so it seems it must belong to that school.⁵

The original manuscript has never been seen again. It may have been lost during the Chinese invasion of Tibet in 1959, or during the subsequent Cultural Revolution, and no other witnesses to the text are known anywhere. This is unfortunate indeed, as some of the readings are not sure, either owing to obscuration of the text, or through the photograph being unclear.⁶

¹ He wrote about his trips in the Journal of the Bihar and Orissa Research Society (JBORS) Vols. XXI, pp 21-43 (March 1935): *Sanskrit Palm-Leaf MSS. in Tibet*; XXIII, pp 1-57 (1937), *Second Search of Palm-leaf MSS. in Tibet*. His essay, *My Third Expedition to Tibet*, originally published in Hindi, has now been translated into English (The Library of Tibetan Works and Archives, 2012).

² Sankrityayana in his 1935 article identified it as a Dharmapada in his catalogue (XXXIV, 1. 159), with a note: *Pāḷi Dhammapada, translated into Saṃskṛit by the paṇḍita Vanaratna (1384-1469 A.D.) who ordained in Sri Lanka* (JBORS Vol. XXI, p. 41). It seems the ascription to Vanaratna was a wrong inference from another text photographed at the same time (see Roth in his Notes, 1980, p 93).

³ Shukla and Mizuno refer to the language as Buddhist Hybrid Sanskrit; Roth calls it Prakritic; Skilling calls it Buddhist Prakrit. I prefer to use the term Sanskritised Prakrit, as nearly all the Buddhist texts of this period, including Pāḷi, are forms of Prakrit that have to one degree or another been Sanskritised.

⁴ JPTS, Vol XXIII (1997), pp 83-122.

⁵ Mizuno in his paper *A Comparative Study of Dharmapadas* (pp 168-175 of *Buddhist Studies in Honour of Hammalava Saddhātissa*, 1984) came to the same conclusion.

⁶ It is certain also that the scribe made mistakes, as are made in all manuscripts, but we have no way of checking it because of a lack of another exemplar.

As the photographs of this text are kept at the K P Jayaswal Research Institute in Patna in India, the identification of the text as the *Patna Dhammapada* (with abbreviation, PDhp) is now normally used.⁷

Editions and Studies

The first printed edition of the text was made by N. S. Shukla, which was printed at Patna in 1979, under the title *The Buddhist Hybrid Sanskrit Dharmapada*, and was based on his MLitt. Thesis.

The following year Gustav Roth published a new edition called *The Patna Dharmapada*, which was included as a section of the *Language of the Earliest Buddhist Tradition*, which was edited by Heinz Bechert in Göttingen (1980). Accompanying his text is his *Notes on the Patna Dharmapada*, which discussed the text and described features of the language.⁸

In 1986, Margaret Cone presented her thesis at Cambridge, which contained another transcription of the text. The unpublished thesis was entitled *THE PATNA DHAMMAPADA, transcribed and translated with a commentary*. In it she translated the text, recorded the variant readings found in Shukla and Roth, and gave a philological commentary, and discussed the parallels.

In 1989 Dr. Cone published an edition of the text based on her thesis, entitled *Patna Dhammapada I*,⁹ with the alternative readings by Shukla and Roth, but without her translation and commentary.¹⁰

Kōgen Mizuno prepared another edition of the text in 1990, published under the title *A Study of the Buddhist Hybrid Sanskrit Dharmapada II*.¹¹ However, this has no independent value, as Mizuno had not seen the photographs and it is simply based on Shukla and Roth. Mizuno also discussed the text in *Dharmapadas of Various Buddhist Schools*;¹² and *A Comparative Study of Dharmapadas*.¹³

Roth once more made a study of the text which was presented as the 2nd Rahul Sankrityayana Memorial Lecture in Patna in 1998, later published by the Patna Museum in 2000, under the title *Discussions About The Patna Dharmapada*.

⁷ Both Shukla and Roth refer to it as a *Dharmapada*. The text uses the form *Dharmma-* in the colophon (but nowhere *Dharma-*), but this was evidently added later, as were the *-varggaḥ* end-titles. The form of the word used in the text itself is *Dhamma-*, and this seems preferable for the title. Kogen Mizuno used the abbreviation SDhp.

⁸ Both the *Notes* and the *Text* form a Supplement to his main paper which was on *The Language of the Āyra-Mahāsāṃghika-Lokuttaravādins*, pp 78-93; *Notes*, pp 93-97; *Text*, pp 97-135.

⁹ There was no II. JPTS XIII, pp 101-218.

¹⁰ All three editions show a great variation in the readings adopted, but the most thoroughly researched seems to be Cone's text, which I rely upon for this translation.

¹¹ *Buddhist Studies* (Bukkyō Kenkyū, XIX, 1990).

¹² pp 255-267 of *Studies in Pali and Buddhism, A Memorial Volume in Honour of Bhikkhu Jagdish Kashyap*, Delhi, 1979.

¹³ pp 168-175 of *Buddhist Studies in Honour of Hammalava Saddhātissa*, Nugegoda, 1984.

Prof. K. R. Norman has contributed a number of articles in which he wrote about the Patna text;¹⁴ and his translation of the Pāḷi Dhammapada¹⁵ included much discussion of the Patna text.

In 1997 Peter Skilling wrote a paper *On the School-affiliation of the “Patna Dhammapada”*.¹⁶

The Text and Translation

In 2007 I received permission from Dr. Cone and the Pali Text Society to reproduce her edition of the text online.¹⁷ When I prepared the digital edition I made two studies of the text, as well as analysing and writing a running commentary on the prosody of the text. That transcription now forms the basis for the text presented here.

Dr. Cone had prepared a translation of the text for her thesis, a copy of which is with me, but she has never published it, and doesn't intend to.¹⁸ My translation of Patna, which is the first published translation of the text that I know of, was based primarily on my own translation of the Pāḷi text, with the required changes owing to the difference in readings between the texts, together with other translations I made afresh from Pāḷi canonical texts and from the Udānavarga. I then read through Cone's thesis, including her translation, which led me to making some corrections to my own translation.

Presentation

As the language and forms of the text have been described and discussed in detail by some of the greatest philologists of our time, it seemed redundant to repeat, or try to add to, their descriptions and arguments here.

Rather I have taken a different approach here, presenting the text and translation, together with just one close parallel for comparison, normally from a Pāḷi text,¹⁹ to indicate the sorts of variations that occur, without overburdening the student with scholarly discussion. In both the parallel text and its translation I have *italicised* the words that differ, adding notes only when I wished to say more about the difference.

For this edition of the text I made numerous changes to the way Cone printed it, following the methods normally adopted when printing Pāḷi texts. Hence here you find:

- Repunctuation throughout to follow sense,
- Capitalisation of the start of sentences and proper names,
- The elision sign (*avagraha*) removed or added as needed,

¹⁴ Most notably *Notes on the Patna Dhammapada*, reproduced as no 78 in his Collected Papers, vol. IV, pp 1-17, published prior to Cone's edition.

¹⁵ *The Word of the Doctrine*, PTS, 1997.

¹⁶ *JPTS* vol. XXIII, pp 83-122.

¹⁷ See <http://bit.ly/PDhpText>.

¹⁸ Private communication to me around 2007.

¹⁹ I have quoted the Udānavarga text as established by F. Bernhard, Göttingen, 1965, which is reproduced with permission.

- Class nasal written in place of *niggahīta*, so that e.g. *saṃtuṣīto* >> *santuṣīto*; *naṃdati* >> *nandati*; *anuyuṃjanti* >> *anuyuñjanti*, etc.

Furthermore:

- Uncertain readings are marked with red coloured text, e.g. **manopūrvvaṅgamā**,
- Some readings, which are not visible in the photographs that Cone was working from, are supplied either from Roth's reconstruction in his edition, or by myself. I marked these additions with green coloured text, e.g. **bhojanamhi ca māttramñū saddham**.

To distinguish them clearly, **Patna** is presented in bold **blue** text, with its translation in dark red:

Na jaṭāhi na gotreṇa, na jāccā hoti brāhmaṇo,

Not because of matted hair, family or birth is one a true brahmin,

yo tu bāhati pāpāni, aṇutthūlāni sabbaśo,

he who wards off wickedness, small or great, in every way,

bāhanā eva pāpānām, brahmaṇo ti pravuccati.

through warding off wickedness, he is called a brahmin.

The **Pāḷi** comparison texts are given in bold **purple**, with its translation in green:

Na jaṭāhi na gottena, na jaccā hoti brāhmaṇo,

Not because of matted hair, family or birth is one a true brahmin,

yamhi saccañ-ca Dhammo ca, so sucī so va brāhmaṇo.

in whom there is truth and Dhamma, that one is pure, that one is surely a brahmin.

The **Udānavarga** comparison texts are in bold **teal**, with its translation in dark yellow:

Na jaṭābhir na gotreṇa, na jātyā brāhmaṇaḥ smṛtaḥ,

Not because of matted hair, family or birth is *one thought of* as a brahmin,

yas tu vāhayate pāpāny aṇusthūlāni sarvaśaḥ,

he who *leads* off wickedness, small or great, in every way,

vāhitatvāt tu pāpānām, brāhmaṇo vai nirucyate.

through *leading* off wickedness, he is called a brahmin.

Acknowledgement

I am very grateful indeed to Ayyā Sudhammā Therī, who has helped me with this and many other works. She has such a sharp eye that hardly a misplaced comma or full-stop escape her, let alone misspellings and other misdemeanours. The corrections I was able to make through her meticulous reading are innumerable, but if any faults remain, it is, of course, my fault entirely.

Ānandajoti Bhikkhu
November, 2017

Patna Dhammapadam

Patna Dhamma Verses²⁰

Jamavarggaḥ²¹

1: The Chapter about the Pairs

Siddham²² Namaḥ Sarvvabuddhadharmmāryyasaṅghebhyaḥ.
Hail and Homage to all Buddhas, Dharmas and the Noble Saṅghas.

²⁰ As explained in my translation of the Pāli Dhammapada, the title, strictly speaking, is in the singular: *Dhamma Verse*, but as it is a collection it seems to make better sense in English to speak of it in the plural. I include the designation *Patna* in the title, to distinguish it from the Pāli collection, although it is only a conventional title.

²¹ Cone's title was *Jama*. It seems she drew this title from the end-title, and that in the manuscript it was not written at this point. I have amended the title to agree with the written form of the end-title, and moved it to the top of the chapter, as is more normal these days. The titles are more Sanskritised than the text in many places, and seem to have been added later, they therefore sometimes disagree with the forms found in the text itself.

²² Cone notes that *siddham* is not written out, but is represented simply by a symbol. Exactly what the symbol looks like is not clear. Shukla represented it by *Om*.

[1 ≈ Dhp 1]²³

Manopūrvvaṅgamā dhammā, manośreṣṭhā manojavā,

Mind precedes thoughts, mind is their chief, (they are) impelled by mind,²⁴

manasā ca²⁵ praduṣṭena bhāṣate vā karoti vā,

if with a base mind one speaks or acts,

tato naṃ dukham anneti cakram vā vahato padaṃ.

through that, suffering follows him like a wheel (follows) the ox's foot.

Manopubbaṅgamā dhammā, manoseṭṭhā manomayā,

Mind precedes thoughts, mind is their chief, (*their quality is*) made by mind,

manasā ce paduṭṭhena bhāṣati vā karoti vā,

if with a base mind one speaks or acts,

tato naṃ dukkham-anveti cakkam va vahato padaṃ.

through that suffering follows him like a wheel (follows) the ox's foot.

[2 ≈ Dhp 2]

Manopūrvvaṅgamā dhammā manośreṣṭhā manojavā,

Mind precedes thoughts, mind is their chief, (they are) impelled by mind,

manasā ca prasannena bhāṣate vā karoti vā,

if with pure mind one speaks or acts,

tato naṃ sukham anneti cchāyā vā anapāyini.

through that, happiness follows him like a shadow which does not depart.

Manopubbaṅgamā dhammā, manoseṭṭhā manomayā,

Mind precedes thoughts, mind is their chief, (*their quality is*) made by mind,

manasā ce pasannena bhāṣati vā karoti vā,

if with pure mind one speaks or acts,

tato naṃ sukham-anveti chāyā vā anapāyini.

through that happiness follows him like a shadow which does not depart.

²³ Both Patna and the Pāli collection open with the same two verses, but Udānavarga and Gandhārī Dharmapada have them elsewhere in their collections.

²⁴ The main difference in meaning from the Pāli version of this verse and the next is at the end of pāda *b*, where all parallels read *-javā, impelled by* (or some synonym thereof), for Pāli's *-mayā, made by*. This reading *-javā* is also known in Pāli in a discussion of the verse in Peṭakopadesa: *Manojavā ti yattha mano gacchati. Tattha ime dhammā gacchantī ti manojavā* (PTS. 164), a reading summarily rejected by Ven. Ñāṇamoli, but confirmed by various editions. For the translation given here, see SED: *javā, mfn. (ju, or jū) swift AV. xix, 7, 1; m. (parox. Pāṇ. 3-3, 56, Vartt. 4 and 57) speed, velocity, swiftness RV. i, 112, 21; x, 111, 9 VS. AV. ŚBr. &c.; pl. impulse (of the mind) RV. x, 71, 8.*

²⁵ *ca* is used as a conditional here and elsewhere in the text, as it can be in Pāli.

[3 ≈ Dhp 15]

Iha śocati, precca śocati,
Here he laments, after death he laments,

pāpakammo ubhayattha śocati,
the wicked one laments in both places,

so śocati, so vihannyati,
he laments, he suffers vexation,

dr̥ṣṭā kammakileśam āttano.
seeing the defilement of his own deeds.

Idha socati, pecca socati,
Here he laments, after death he laments,

pāpakārī ubhayattha socati,
the wicked one laments in both places,

so socati, so vihaññati,
he laments, he suffers vexation,

disvā kammakiliṭṭham-attano.
seeing the defilement of his own deeds.²⁶

²⁶ In Pāḷi we have four Vetāliya verses, 15-18, that are a variation on a theme. In Patna we find only two of these verses. It very much appears as though the Pāḷi verses are an expansion of an original two, as parallels are not found in the other collections.

[4 ≈ Dhp 18ab & Dhp 15d]

Iha nandati, precca nandati,
Here he is happy, after death he is happy,

katapuñño ubhayattha nandati,
the meritorious one is happy in both places,

so nandati []dati²⁷
he is happy...

dr̥ṣṭā kammaviśuddhim āttano.
seeing the purity of his own deeds.

Idha nandati, pecca nandati,
Here he is happy, after death he is happy,

katapuñño ubhayattha nandati,
the meritorious one is happy in both places,

so modati, so pamodati,
he rejoices, he greatly rejoices,

disvā kammavisuddhim-attano.
seeing the purity of his own deeds.

²⁷ Roth and Shukla both suggest line c should be reconstructed: *so nandati [so pamo]dati*; although this would fit the metre, it is by no means sure.

[5 ≈ Dhp 3]

“Ākrośi maṃ, avadhi maṃ, ajini maṃ, ahāsi me”,

“He abused me, he struck at me, he overcame me, he robbed me,”

ye tāni upanahyanti, veraṃ tesāṃ na śāmyati.

those who bear these ill-will, their hatred is never appeased.

“Akkocchi maṃ, avadhi maṃ, ajini maṃ, ahāsi me”,

“He abused me, he struck at me, he overcame me, he robbed me,”

ye ca taṃ upanayhanti veraṃ tesāṃ na sammati.

those who bear ill-will *towards this* their hatred is never appeased.

[6 ≈ Dhp 4]

“Ākrośi maṃ, avadhi maṃ, ajini maṃ, ahāsi me”,

“He abused me, he struck at me, he overcame me, he robbed me,”

ye tāni napanahyanti veraṃ tesāṃ upaśāmyati.

those who do not bear these ill-will their hatred is appeased.

“Akkocchi maṃ, avadhi maṃ, ajini maṃ, ahāsi me”,

“He abused me, he struck at me, he overcame me, he robbed me,”

ye taṃ na upanayhanti veraṃ tesūpasammati.²⁸

those who do not bear ill-will *towards this* their hatred is appeased.

²⁸ In line d the sandhi is very awkward in the Pāḷi, Patna has a 9-syllabic line, but better forms.

[7 ≈ Dhp 7]

Śubhānupaśśim viha^arantaṃ, indriyesu asaṃvṛtaṃ,

Living contemplating what is pleasant, uncontrolled in sense faculties,

bhojanamhi amātaññū, kuśīdaṃ hīnavīriyaṃ –

not knowing the limit in food, indolent, low in energy –

taṃ ve prasahate Māro, vāto rukkhaṃ va dubbalaṃ.

Māra surely overthrows that one, like wind (overthrows) a weak tree.

Subhānupassim viha^arantaṃ, indriyesu asaṃvutaṃ,

Living contemplating what is pleasant, uncontrolled in sense faculties,

bhojanamhi amattaññū, kusītaṃ hīnavīriyaṃ –

not knowing the limit in food, indolent, low in energy –

taṃ ve pasahati Māro, vāto rukkhaṃ va dubbalaṃ.

Māra surely overthrows that one, like wind (overthrows) a weak tree.

[8 ≈ Dhp 8]

Aśubhānupaśśim viha^arantaṃ, indriyeṣu susaṃvṛtaṃ,

Living contemplating the unpleasant, well-controlled in sense faculties,

bhojanamhi ca mātraññū, saddhaṃ, āraḍḍhavīriyaṃ –

and knowing the limit in food, faithful, with energy aroused –

taṃ ve na prasahate Māro, vāto śelaṃ va parvataṃ.

Māra does not overthrow that one, just as wind does not (overthrow) a mountain made of rock.

Asubhānupassim viha^arantaṃ, indriyesu susaṃvutaṃ,

Living contemplating the unpleasant, well-controlled in sense faculties,

bhojanamhi ca mattaññū, saddhaṃ, āraḍḍhavīriyaṃ –

and knowing the limit in food, faithful, with energy aroused –

taṃ ve nappasahati Māro, vāto selaṃ va pabbataṃ.

Māra does not overthrow that one, just as wind does not (overthrow) a mountain made of rock.

[9 ≈ Dhp 328]

Sace labheyā nipakaṃ, sapraññaṃ
If you should find a prudent, wise

sāddhiñcaram̐ sādhuvihāra' dhīraṃ,
companion, one who lives well, a wise one,

adhibhūya sabbāṇi pariśravāṇi
overcoming all your troubles

careyā tenāttamano satīmā.
you should live with that one, glad and mindful.

Sace labhetha nipakaṃ *sahāyaṃ*²⁹
If you should find a prudent *friend*

saddhiñcaram̐, sādhuvihāridhīraṃ,
or companion, one who lives well, a wise one,

abhibhuyya sabbāṇi parissayāni
overcoming all your troubles

careyya tenattamano satīmā.
you should live with that one, glad and mindful.

²⁹ Patna's reading at the end of line a is perhaps to be preferred, as we hardly need two words for friend in the opening *pādayuga*.

[10 ≈ Dhp 329]

No ce labheyā nipakaṃ, sapraññaṃ
If you do not find a prudent, wise

sāddhiñcaraṃ, sādhuvihāra' dhīraṃ,
companion, one who lives well, a wise one,

rājā va rāṣṭaṃ vijitaṃ prahāya,
like a king who abandons his conquered kingdom,

eko ccare mātaṅgāranne va nāgo.
one should live alone like a solitary elephant in the forest.

No ce labhetha nipakaṃ saḥāyaṃ
If you do not find a prudent friend

saddhiñcaraṃ, sādhuvihāridhīraṃ,
or companion, one who lives well, a wise one,

rājā va raṭṭhaṃ vijitaṃ pahāya,
like a king who abandons his conquered kingdom,

eko care mātaṅgarañṇe va nāgo.
one should live alone like a solitary elephant in the forest.

[11 ≈ Dhp 330]

Ekassa caritaṃ śreyo, nāsti bāle bitīyatā,³⁰
It is better to live alone, there can be no companionship with a fool,

eko ccare na ca pāpāni kay'rā,
one should live alone and not do anything bad,

appussuko mātaṅgāranne va nāgo.
unconcerned like a solitary elephant in the forest.

Ekassa caritaṃ seyyo, natthi bāle saḥāyatā,
It is better to live alone, there can be no friendship with a fool,

eko care na ca pāpāni kay'rā,
one should live alone and not do anything bad,

apossukko mātaṅgarañṇe va nāgo.
unconcerned like a solitary elephant in the forest.

³⁰ *Bitīyatā*, companionship, is an alternative form in Patna for normal Sanskrit *dvitīyatā*.

[12 ≈ AN 4.17]

Chandadoṣabhayā mohā yo Dhammaṃ ativattati,

He who, through desire, hatred, fear or delusion, transgresses Dhamma,³¹

nīhīrate tassa yaśo, kālapakkhe va candramā.

his fame diminishes, like the moon in the dark fortnight.

Chandā dosā bhayā mohā yo Dhammaṃ ativattati,

He who, through desire, hatred, fear or delusion, transgresses Dhamma,

nīhīyati tassa yaso, kālapakkhe va candimā.

his fame diminishes, like the moon in the dark fortnight.

[13 ≈ AN 4.18]

Chandadoṣabhayā mohā yo Dhammaṃ nātivattati,

He who, through desire, hatred, fear or delusion, does not transgress Dhamma,

āpūrate tassa yaśo, śuklapakkhe va candramā.

his fame increases, like the moon in the bright fortnight.

Chandā dosā bhayā mohā yo Dhammaṃ nātivattati,

He who, through desire, hatred, fear or delusion, does not transgress Dhamma,

āpūrati tassa yaso, sukkapakkhe va candimā.

his fame increases, like the moon in the bright fortnight.

Jamavarggaḥ

The Chapter about the Pairs

³¹ Other translations of this verse and the next by Cone (*If anyone...*) and Bodhi (*If through...*) see a conditional sense here, but there is no conditional word, and no need to use one, as the verse makes perfect sense as a direct statement.

Apramādavarggaḥ 2: The Chapter about Heedfulness

[14 ≈ Dhp 21]

Apramādo amatapadaṃ, pramādo maccuno padaṃ,

Heedfulness is the deathless state, heedlessness the state of the dead,

apramattā na mrīyanti, ye pramattā yathā matā.

the heedful do not die, (but) those who are heedless are as if dead.

Appamādo amatapadaṃ, pamādo maccuno padaṃ,

Heedfulness is the deathless state, heedlessness the state of the dead,

appamattā na mīyanti, ye pamattā yathā matā.

the heedful do not die, (but) those who are heedless are as if dead.

[15 ≈ Dhp 22]

Etaṃ viśeṣataṃ nyāttā apramādamhi paṇḍitā,

The wise, understanding this difference in regard to heedfulness,

apramāde pramodanti, Ayⁱrāṇāṃ gocare ratā.

rejoice in heedfulness, delight in the domain of the Noble Ones.

Etaṃ visesato ñatvā appamādamhi paṇḍitā,

The wise, understanding this difference in regard to heedfulness,

appamāde pamodanti, Arⁱyānaṃ gocare ratā.

rejoice in heedfulness, delight in the domain of the Noble Ones.

[16 ≈ Dhp 23]

Te jhāyino sātatikā, niccaṃ dṛḍhaparākramā,

Those who meditate all the time, constant and firm in their effort,

phusanti dhīrā Nibbāṇaṃ, yogacchemaṃ anuttaraṃ.

those wise ones reach Nibbāna, the unsurpassed release from (all) bonds.

Te jhāyino sātatikā, niccaṃ daḥhaparakkamā,

Those who meditate all the time, constant and firm in their effort,

phusanti dhīrā Nibbānaṃ, yogakkhemaṃ anuttaraṃ.

those wise ones reach Nibbāna, the unsurpassed release from (all) bonds.

[17 ≈ Dhp 26]

Pramādam anuyuñjanti bālā dummedhino janā,

The foolish and stupid people cultivate heedlessness,

apramādan tu medhāvī dhanam śreṣṭham va rakkhati.

but the sagacious one guards heedfulness just as his greatest wealth.

Pamādam-anuyuñjanti bālā dummedhino janā,

The foolish and stupid people cultivate heedlessness,

appamādañ-ca medhāvī dhanam seṭṭham va rakkhati.

but the sagacious one guards heedfulness just as his greatest wealth.

[18 ≈ Dhp 29]

Apramatto pramattesu, suttesu bahujāgaro,

Heedful amongst the heedless ones, wakeful amongst the ones who sleep,

abalāśsam va śīghrāśso hettā, yāti sumedhaso.

like a swift horse who abandons a weak horse, the true sage moves on.

Appamatto pamattesu, suttesu bahujāgaro,

Heedful amongst the heedless ones, wakeful amongst the ones who sleep,

abalassam va sīghasso hitvā, yāti sumedhaso.

like a swift horse who abandons a weak horse, the true sage moves on.

[19 ≈ Dhp 28]

Pramādam apramādena yadā nudati paṇḍito,

When the wise one eliminates heedlessness with his heedfulness,

paññāprāsadam āruyha, aśoko śokinim prajām,

and mounts the palace of wisdom, griefless, (he looks) on grieving people;

parvataṭṭho va bhomaṭṭhe dhīro bāle aveccati.

the wise one, like one standing on a mountain, looks down on the fools who are standing on the plains.

Pamādam appamādena yadā nudati paṇḍito,

When the wise one eliminates heedlessness with his heedfulness,

paññāpāsadam-āruyha, asoko sokinim pajām,

and mounts the palace of wisdom, griefless, (he looks) on grieving people;

pabbataṭṭho va bhumaṭṭhe dhīro bāle avekkhati.

the wise one, like one standing on a mountain, looks down on the fools who are standing on the plains.

[20 ≈ Dhp 172]

Pūrvve cāpi pramajjittā, yo pacchā na pramajjati,

Whoever before was heedless, but later is not heedless,

so imaṃ lokam prabhāseti abhramutto va candramā.

that one shines brightly in this world like the moon released from a cloud.

Yo ca pubbe pamajjitvā, pacchā so nappamajjati,³²

Whoever was heedless before, but later is not heedless,

so imaṃ lokam pabhāseti abbhā mutto va candimā.

that one shines brightly on this world like the moon released from a cloud.

[21ab ≈ Dhp 172ab, Lokavaggo; 21cd ≈ Sn 768cd]

Pūrvve cāpi pramajjittā, yo pacchā na pramajjati,

Whoever before was heedless, but later is not heedless,

so imāṃ visattikāṃ loke sato samativattati.

he, being mindful, can overcome clinging to the world.

Yo ca pubbe pamajjitvā, pacchā so nappamajjati,

Whoever was heedless before,³³ but later is not heedless,

so imaṃ lokam pabhāseti abbhā mutto va candimā.

that one shines brightly on this world like the moon released from a cloud.

Yo kāme parivajjeti, sappasseva padā siro,

He who avoids sensual desires, as he would a snake's head with his foot,

so imāṃ visattikāṃ loke sato samativattati.

he, being mindful, can overcome clinging to the world.

³² The word order is different in the opening *pādayuga* to the Pāli verse, but the sense is the same.

³³ The word order is different, but the meaning is the same.

[22 ≈ Dhp 32]

Apramādagaru bhikkhū, pramāde bhayadamśino,

A monastic who values³⁴ heedfulness, seeing danger in heedlessness,

abhavvo parihāṇāya: Nibbāṇasseva santike.

is unable to fall away: he is well-nigh to Nibbāna.

Appamādarato bhikkhu, pamāde bhayadassivā,

A monastic who *delights* in heedfulness, seeing danger in heedlessness,

abhabbo parihāṇāya: Nibbāṇasseva santike.

is unable to fall away: he is well-nigh to Nibbāna.

[23 ≈ Dhp 31]

Apramādagaru bhikkhū, pramāde bhayadamśino,

A monastic who values heedfulness, seeing danger in heedlessness,

saṃyojanam aṇutthūlaṃ dhamā aggīva gacchati,

advances like burning fire against the fetter, small or large.

Appamādarato bhikkhu, pamāde bhayadassivā,

A monastic who *delights* in heedfulness, seeing danger in heedlessness,

saṃyojanam aṇuṃ-thūlaṃ ḍhamā aggīva gacchati.

advances like burning fire against the fetter, small or large.

[24 ≈ Dhp 327]

Apramādaratā hotha, saṃ cittaṃ anurakkhatha,

You should delight in heedfulness, you should always protect your mind,

duggā uddharathattānaṃ paṅke³⁵ sanno va kuñjaro.

you should raise yourself from this pit like the tusker sunk in the mud.

Appamādaratā hotha, sacittaṃ-anurakkhatha,

You should delight in heedfulness, you should always protect your mind,

duggā uddharathattānaṃ paṅke sanno va kuñjaro.

you should raise yourself from this pit like the tusker sunk in the mud.

³⁴ The meaning of this one word changes between the parallels, both here and in the next verse.

³⁵ Cone prints *pake*, both Roth and Shukla read *paṅke*, and this must be the word, whether there is accidental omission of *anusvara* or not.

[25 ≈ AN 6.30 v. 3]

Apramāde pramudino, nipakā śīlasamvṛtā.

Rejoicing in heedfulness, prudent, restrained in virtue,

te ve kālena prācchanti yattha prātto na śocati.

in good time they attain (that) where, once attained, there is no grieving.

Appamāde pamoditā nipakā sīlasamvutā,

Rejoicing in heedfulness, prudent, restrained in virtue,

te ve kālena paccenti yattha dukkhaṃ nirujjhati.

in good time they realise where suffering ceases.³⁶

[26ab cf. Dhṃ 27; 26c-e ≈ Iti 37; f ≈ Th 682d]

Apramāde pramodetha, na kāmaratisandhave,³⁷

Do not rejoice in heedlessness, unacquainted with delight in sensual pleasure,

evaṃ viharan ātāpī, śāntacittonuddhato,

living in this way, ardent, with mind at peace, not proud,

cetośamatham anuyutto, dukkhassantakaro siyā.

devoted to mental calm, he will make an end to suffering.

Mā pamādam-anuyuñjetha, mā kāmaratisanthavaṃ,

Do not cultivate heedlessness, do not be acquainted with delight in sensual pleasure,

appamatto hi jhāyanto pappoti vipulaṃ sukhaṃ.

for the heedful one, meditating, (surely) attains great happiness.

[E]vaṃvihārī ātāpī, santavuttī anuddhato,

[O]ne living in this way, ardent, living at peace, not proud,

cetosamatham anuyutto, khayaṃ dukkhassa pāpuṇe.

devoted to mental calm, will attain the destruction of suffering.

Anuddhato acapalo, nipako saṃvutindriyo,

Not proud, steadfast, prudent, with restrained faculties,

Kalyāṇamitto medhāvī, dukkhassantakaro siyā.

A spiritual friend, a sagacious one, he will make an end to suffering.

³⁶ Cone didn't list this as a parallel, but although it evidently is parallel, the conclusion is different.

³⁷ -sandhave is apparently for -santhave.

[27 ≈ Dhp 168]

Uṭṭheyā na pramajjeyā, Dhammaṃ sucariṭaṃ care,

One should strive, not be heedless, one should live by Dhamma, with good conduct,

Dhammacārī sukhaṃ śeti aśśim loke paramhi ca.

living by Dhamma one lives at ease in this world and the next.

Uṭṭiṭṭhe nappamajjeyya, Dhammaṃ sucariṭaṃ care,

One should strive, not be heedless, one should live by Dhamma, with good conduct,

Dhammacārī sukhaṃ seti asmiṃ loke paramhi ca.

living by Dhamma one lives at ease in this world and the next.

[28 ≈ Dhp 24]

Uṭṭhānavato satīmato,

For he who is active, mindful,

śucikammaṃ niśāmmakāriṇo,

pure in deeds, considerate,

saṃyyatassa ca Dhammajīvino

self-controlled, living by Dhamma,

apramattassa yaśossa vaddhati.

heedful, his fame increases.

Uṭṭhānavato satīmato,

For he who is active, mindful,

sucikammaṃ nisammakāriṇo,

pure in deeds, considerate,

saññatassa ca Dhammajīvino,

self-controlled, living by Dhamma,

appamattassa yasobhivaḍḍhati.

heedful, fame *greatly* increases.

[29 ≈ Dhp 25]

Uṭṭhāṇenāpramādena saṃyamena damena ca,

Through activity, heedfulness, through self-control and through restraint,

dīpaṃ kay^rrātha medhāvī yam ogho nāhipūراتي.³⁸

the sage should make an island that no flood waters can overwhelm.

Uṭṭhānen' appamādena saṃyamena damena ca,

Through activity, heedfulness, through self-control and through restraint,

dīpaṃ kay^rrātha medhāvī yaṃ ogho nābhikīراتي.

the sage should make an island that no flood waters *can overcome*.

[30 ≈ Dhp 280]

Uṭṭhāṇakālamhi anuṭṭhihāno,

The one who has not energy at a time for energy,

yuvā balī, ālasiko upoko,

youthful, strong, lazy in his home,³⁹

saṃsannasaṅkappamano kusīdo –

whose mind lacks (right) intention and is indolent –

praññāya māggaṃ alaso na yeti.⁴⁰

the lazy one does not go along wisdom's path.

Uṭṭhānakālamhi anuṭṭhahāno,

The one who has not energy at a time for energy,

yuvā balī, ālasiyaṃ upeto,

youthful, strong, (*but*) given to laziness,

saṃsannasaṅkappamano kusīto –

whose mind lacks (right) intention and is indolent –

paññāya maggaṃ alaso na vindati.

the lazy one does not *find* wisdom's path.

³⁸ *Adhipūراتي* is presumably for *abhipūراتي*.

³⁹ *Upoko* is a difficult reading, presumably connected with *home*, but the form is not clear.

⁴⁰ *Yeti* is not clear, I have taken it as from *yāti*, although Cone suggest it may be from *'veti* or *vetti*.

[31 ≈ Dhp 167]

Hīnaṃ dhammaṃ na seveyā, pramādena na samvase,

One should not follow lowly things, one should not abide heedlessly,

micchadr̥ṣṭim̐ na seveyā, na siyā lokavaddhano.

one should not follow a wrong view, one should not foster worldliness.

Hīnaṃ dhammaṃ na seveyya, pamādena na samvase,

One should not follow lowly things, one should not abide heedlessly,

micchādīṭṭhim̐ na seveyya, na siyā lokavaḍḍhano.

one should not follow a wrong view, one should not foster worldliness.

[32 ≈ Dhp 259]

Na tāvatā Dhammadharo yāvatā bahu bhāṣati,

One is not a Dhamma-bearer merely through speaking much,

yo tu appam pi sottāna, Dhammaṃ kāyena phassaye,

but the one who, having heard a little, would see Dhamma for himself,

sa ve Dhammadharo hoti, yo Dhamme na pramajjati.

is one who bears Dhamma, the one who is not heedless regarding Dhamma.

Na tāvatā Dhammadharo yāvatā bahu bhāṣati,

One is not a Dhamma-bearer merely through speaking much,

yo ca appam-pi sutvāna, Dhammaṃ kāyena passati,

but the one who, having heard a little, sees Dhamma for himself,

sa ve Dhammadharo hoti, yo Dhammaṃ nappamajjati.

is one who bears Dhamma, the one who is not heedless regarding Dhamma.

[33b-d ≈ Dhp 371b-d]

Dhammaṃ vicinātha apramattā,
Consider the Dhamma heedfully,

mā vo kāmaguṇā bhrameṃsu cittaṃ,
do not let your mind swirl around in strands of desire,

mā lohaguḍe gilaṃ pramatto,
do not, heedless, swallow a (hot) iron ball,

kraṇḍe: ‘Dukkham idan’ ti dayhamāno.
(and,) while burning, cry: ‘This is suffering.’

Jhāya, bhikkhu, mā ca pāmodo,
Meditate, monastic, do not be heedless,

mā te kāmaguṇe bhamassu cittaṃ,
do not let your mind swirl around in strands of desire,

mā lohaguḷaṃ gilī, pamatto,
do not, heedless, swallow a (hot) iron ball,

mā kandi: ‘Dukkham-idan’-ti ḍayhamāno.
do not, while burning, cry: ‘This is suffering.’

Apramādavargaḥ
The Chapter about Heedfulness

Brāhmaṇavarggaḥ 3: The Chapter about Brahmins

[34 ≈ Dhp 383]

Chinna sūtram parākrāmma, bhavaṃ praṇuda, brāhmaṇa,
Strive and cut off the thread, remove continuity, brahmin,

saṅkhārāṇaṃ khayaṃ ñāttā, akathaso si, brāhmaṇa.
knowing the destruction of the conditioned, you are ... ⁴¹ brahmin.

Chinda sotāṃ parakkamma, kāme panuda, brāhmaṇa,
Strive and cut off *the stream*, remove *desire*, brahmin,

saṅkhārāṇaṃ khayaṃ ñatvā, akataññūsi, brāhmaṇa.
knowing the destruction of the conditioned, *be one who knows that which is not made*,
brahmin.

[35acd ≈ Dhp 392acd]

Yamhi Dhammaṃ vijāneyā, vṛddhamhi daharamhi vā,
That one from whom one learned Dhamma, whether old or young,

sakkacca naṃ namasseyā, aggihotraṃ va brāhmaṇo.
with respect bow down to him, like a brahmin (bows) at fire-sacrifice.

Yamhā Dhammaṃ vijāneyya Sammāsambuddhadesitaṃ,
That one from whom one learned Dhamma *taught by the Perfect Sambuddha*,

sakkaccaṃ taṃ namasseyya, aggihuttaṃ va brāhmaṇo.
with respect bow down to him, like a brahmin (bows) at fire-sacrifice.

[36abd ≈ Dhp 392abd]

Yamhi Dhammaṃ vijāneyā Sammasambuddhadeśitaṃ,
That one from whom one learned Dhamma taught by the Perfect Sambuddha,

tam eva apacāyeyā, aggihotraṃ va brāhmaṇo.
you should honor him, like a brahmin (honors) the fire-sacrifice.

Yamhā Dhammaṃ vijāneyya Sammāsambuddhadesitaṃ,
That one from whom one learned Dhamma taught by the Perfect Sambuddha,

sakkaccaṃ taṃ namasseyya, aggihuttaṃ va brāhmaṇo.
with respect bow down to him, like a brahmin (bows) at fire-sacrifice.

⁴¹ It is unclear whether *akathaso* is a scribal error, as we have only one manuscript, but it doesn't give any meaning, as far as I can see.

[37 ≈ Ud-v 33.8; 37ab ≈ Dhp 393ab]

Na jaṭāhi na gotreṇa, na jāccā hoti brāhmaṇo,

Not because of matted hair, family or birth is one a true brahmin,

yo tu bāhati pāpāni, aṇutthūlāni sabbaśo,

he who wards off wickedness, small or great, in every way,

bāhanā eva pāpānāṃ, brahmaṇo ti pravuccati.

through warding off wickedness, he is called a brahmin.

Na jaṭābhir na gotreṇa, na jātyā brāhmaṇaḥ smṛtaḥ,

Not because of matted hair, family or birth is *one thought of* as a brahmin,

yas tu vāhayate pāpāny aṇusthūlāni sarvaśaḥ,

he who *leads* off wickedness, small or great, in every way,

vāhitavāt tu pāpānāṃ, brāhmaṇo vai nirucyate.

through *leading* off wickedness, he is called a brahmin.

Na jaṭāhi na gottena, na jaccā hoti brāhmaṇo,

Not because of matted hair, family or birth is one a true brahmin,

yamhi saccañ-ca Dhammo ca, so sucī so va brāhmaṇo.

in whom there is truth and Dhamma, that one is pure, that one is surely a brahmin.

[38 ≈ Dhp 401]

Vāri pukkharapatte vā, ārāgre-r-iva sāsavo,

Like water on the lotus leaf, like a mustard seed on a needle,

yo na lippati kāmesu, tam ahaṃ brūmi brāhmaṇaṃ.

he who is unsmearred by desires, that one I say is a brahmin.

Vāri pokkharapatte va, āragge-r-iva sāsapo,

Like water on the lotus leaf, like a mustard seed on a needle,

yo na lippati kāmesu, tam-ahaṃ brūmi brāhmaṇaṃ.

he who is unsmearred by desires, that one I say is a brahmin.

[39 ≈ Dhp 387]

Udayam tapati ādicco, ratrim ābhāti candramā,

The sun is radiant when it rises, the moon shines by night,

sannaddho khattiyo tapati, jhāyīm tapati brāhmaṇo,

the accoutred noble is radiant, the meditating brahmin is radiant,

atha sabbe ahorātte Buddho tapati tejasā.

yet during every day and night the Buddha is radiant through his power.

Divā tapati ādicco, rattim ābhāti candimā,

The sun is radiant *by day*, the moon shines by night,

sannaddho khattiyo tapati, jhāyī tapati brāhmaṇo,

the accoutred noble is radiant, the meditating brahmin is radiant,

atha sabbam-ahorattim Buddho tapati tejasā.

yet every day and night the Buddha is radiant through his power.

[40 ≈ Dhp 385]

Yassa pāram apāram vā pārāpāram na vijjati,

For whom the near shore, the far shore or both do not exist,

vītajjaram visamyuttam, tam aham brūmi brāhmaṇam.

free of fever, detached, that one I say is a brahmin.

Yassa pāram apāram vā pārāpāram na vijjati,

For whom the near shore, the far shore or both do not exist,

vītaddaram visamyuttam, tam-aham brūmi brāhmaṇam.

free of anxiety, detached, that one I say is a brahmin.

[41 ≈ Dhp 384]

Yadā dayesu dhammesu pāragū hoti brāhmaṇo,

When a brahmin has, through two things, crossed over,

athassa sabbe saṃyogā attham gacchanti jānato.

then, for one who knows, all the fetters are laid to rest.

Yadā dvayesu dhammesu pāragū hoti brāhmaṇo,

When a brahmin has, through two things, crossed over,

athassa sabbe saṃyogā attham gacchanti jānato.

then, for one who knows, all the fetters are laid to rest.

[42ab cf. Iti 96 v.3ab; 42cd ≈ Sn 749cd]

Sa khu so khīṇasaṃyogo, khīṇamānapunabbhavo,

He who destroyed the fetter, destroyed conceit and continued existence,

Sañghāvasevī, Dhammaṭṭho, saṅghaṃ na upeti vedagū.

living in the Community, standing by Dhamma, the knowing one does not approach society.⁴²

Ye ca kho chinnasaṃsayā khīṇamānapunabbhavā,

Those who cut off doubts, destroyed conceit and continued existence,

te ve pāraṃ gatā loke, ye pattā āsavakkhayaṃ.

they have crossed to the other side in this world, those who have attained the destruction of the pollutants.

Ārogyaṃ sammad aññāya, āsavānaṃ parikkhaya,

Knowing good health, through the destruction of the pollutants,

saṅkhāya sevī, Dhammaṭṭho, saṅkhaṃ na upeti vedagū.

living reflectively, standing by Dhamma, the knowing one cannot be defined.

[43 ≈ Dhp 408]

Akakkasīṃ vinnapaṇiṃ girāṃ saccam udīraye,

(Whoever) should speak a word of truth that is informed and is not coarse,

tāya nābhisape⁴³ kañci, tam ahaṃ brūmi brāhmaṇaṃ.

through which no one would be cursed, that one I say is a brahmin.

Akakkasaṃ viññapaniṃ girāṃ saccam udīraye,

(Whoever) should speak a word of truth that is informed and is not coarse,

yāya nābhisaje kañci, tam-ahaṃ brūmi brāhmaṇaṃ.

through which no one *would be angry*, that one I say is a brahmin.

⁴² There is a play on the meanings of *saṅgha* here.

⁴³ The verb is different here in Patna. It is not sure if this is the correct interpretation as we would expect *abhisape*.

[44 ≈ Dhp 404]

Asaṃsaṭṭhaṃ gṛhaṭṭhehi anagārehi cūbhayaṃ,

(Whoever) doesn't mix with either householders or the houseless,

anokasāriṃ appicchaṃ, tam ahaṃ brūmi brāhmaṇaṃ.

wandering homeless, with few desires, that one I say is a brahmin.

Asaṃsaṭṭhaṃ gahaṭṭhehi anāgārehi cūbhayaṃ,

(Whoever) doesn't mix with either householders or the houseless,

anokasāriṃ appicchaṃ, tam-ahaṃ brūmi brāhmaṇaṃ.

wandering homeless, with few desires, that one I say is a brahmin.

[45 ≈ Dhp 391]

Yassa kāyena vācāya manasā nāsti dukkataṃ,

For whom there is no wrong-doing bodily, verbally or mentally,

saṃvṛtaṃ trisu ṭṭhāṇesu, tam ahaṃ brūmi brāhmaṇaṃ.

being restrained in (these) three things, that one I say is a brahmin.

Yassa kāyena vācāya manasā natthi dukkataṃ,

For whom there is no wrong-doing bodily, verbally or mentally,

saṃvutaṃ tīhi ṭṭhānehi, tam-ahaṃ brūmi brāhmaṇaṃ.

being restrained in (these) three things, that one I say is a brahmin.

[46 ≈ Dhp 389]

Mā brāhmaṇassa prahare, nāssa mucceya⁴⁴ brāhmaṇo,

A brahmin should not hit a brahmin, nor should he abandon him,

dhī brāhmaṇassa hantāraṃ, yassa vā su na⁴⁵ muccati.

woe to the one who strikes a brahmin, and to the one who does not abandon him.

Na brāhmaṇassa pah^areyya, nāssa muñcetha brāhmaṇo,

A brahmin should not hit a brahmin, nor should he abandon him,

dhī brāhmaṇassa hantāraṃ, tato: dhī yassa muñcati.

woe to the one who strikes a brahmin, *further: woe to the one who* abandons him.

⁴⁴ There is a difference in passive/active in the verbs used in Patna and Pāḷi, but it is not clear whether this should affect the meaning, as there is confusion between the verbs even in Pāḷi.

⁴⁵ The insertion of a negative here, which is not found in any of the parallels – if that is how we should parse the line – makes the meaning very difficult. I have not seen a way to resolve this problem.

[47 ≈ Dhp 294]

Mātaram paṭhamam hantā, rājānam do ca khattiye,

Destroying mother first, and (then) two noble kings,

rāṣṭram sānucaram hantā, anigho carati brāhmaṇo.

destroying a kingdom and its followers, the brahmin lives untroubled.

Mātaram pītaram hantvā, rājāno dve ca khattiye,

Destroying mother *and father*, and (then) two noble kings,

raṣṭham sānucaram hantvā, anīgho yāti brāhmaṇo.

destroying a kingdom and its followers, the brahmin *proceeds* untroubled.⁴⁶

[48 ≈ Dhp 403]

Gambhīrapraññam medhāvim, māggāmāggassa kovidam,

The deeply wise sagacious one, skilled in what is path and not path,

uttamāttham anuprāttam, tam aham brūmi brāhmaṇam.

who has reached the ultimate good, that one I say is a brahmin.

Gambhīrapaññam medhāvim, maggāmaggassa kovidam,

The deeply wise sagacious one, skilled in what is path and not path,

uttamattham anuppattam, tam-aham brūmi brāhmaṇam.

who has reached the ultimate good, that one I say is a brahmin.

⁴⁶ The Pāli commentary explains this as meaning: *Destroying craving and conceit, and the two: eternalism and annihilationism, destroying passionate delight in the twelve sense spheres, one without pollutants proceeds untroubled.* Same interpretation could be given for the Patna verse but with the exclusion of *conceit*.

[49 ≈ Dhp 386]

Jhāyīm virajam āsīnam, katakiccaṃ anāsavaṃ,

The meditator sitting down, the one who is dustless, who has done his duty, without pollutants,

uttamātthaṃ anuprātaṃ, tam ahaṃ brūmi brāhmaṇaṃ.

who has reached the ultimate good, that one I say is a brahmin.

Jhāyīm virajam-āsīnam, katakiccaṃ anāsavaṃ,

The meditator sitting down, the one who is dustless, who has done his duty, without pollutants,

uttamatthaṃ anuppattaṃ, tam-ahaṃ brūmi brāhmaṇaṃ.

who has reached the ultimate good, that one I say is a brahmin.

Brāhmaṇavarggaḥ

The Chapter about Brahmins

Bhikṣuvargaḥ 4: The Chapter about Monastics

[50 ≈ Dhp 361c-f]

Sabbattha saṁvaro sādhu, sādhu sabbattha saṁvaro,
Restraint is good everywhere, restraint is everywhere good,

sabbattha saṁvṛto bhikkhū⁴⁷ sabbadukkhā pramuccati.
a monastic who is restrained everywhere is liberated from all suffering.

Kāyena saṁvaro sādhu, sādhu vācāya saṁvaro,
Restraint of body is good, restraint of speech is good,

manasā saṁvaro sādhu, sādhu sabbattha saṁvaro,
restraint of mind is good, restraint is everywhere good,

sabbattha saṁvuto bhikkhu sabbadukkhā pamuccati.
a monastic who is restrained everywhere is liberated from all suffering.

[51 ≈ Dhp 361]

Kāyena saṁvaro sādhu, sādhu vācāya saṁvaro,
Restraint of body is good, restraint of speech is good,

manasā pi saṁvaro sādhu, sādhu sabbattha saṁvaro,
restraint of mind is also good, restraint is everywhere good,

sabbattha saṁvṛto bhikkhū sabbadukkhā pramuccati.
a monastic who is restrained everywhere is liberated from all suffering.

Kāyena saṁvaro sādhu, sādhu vācāya saṁvaro,
Restraint of body is good, restraint of speech is good,

manasā saṁvaro sādhu, sādhu sabbattha saṁvaro,
restraint of mind is good, restraint is everywhere good,

sabbattha saṁvuto bhikkhu sabbadukkhā pamuccati.
a monastic who is restrained everywhere is liberated from all suffering.

⁴⁷ The form appears to be plural, but the verb it agrees with is singular; same in the next verse.

[52 ≈ Dhp 362]

Hastasaṃyyato pādasamyyato,
One who controls his hands, controls his feet,

vācāsaṃyyato saṃvṛtendriyo,
controls his speech, controls the (mind) faculty,

ajjhatarato samāhito,
with inner delight and composure,

eko santuṣṭito: tam āhu bhikkhum.
solitary, content: that one is called a monastic.

Hatthasaṃyyato pādasamyato,
One who controls his hands, controls his feet,

vācāya saṃyyato saṃyatuttamo,
controls his speech, *controls the supreme (mind)*,

ajjhatarato samāhito,
with inner delight and composure,

eko santusito: tam-āhu bhikkhum.
solitary, content: that one is called a monastic.

[53 ≈ Dhp 378]

Śāntakāyo śāntacitto, śāntavā susamāhito,
Calm in body and calm in mind, having calmness and composure,

vāntalokāmiṣo bhikkhū upasānto ti vuccati.
having thrown off worldly gain the monastic is called one at peace.

Santakāyo santavāco,⁴⁸ santavā susamāhito,
Calm in body *and calm in speech*, having calmness and composure,

vantalokāmiso bhikkhu upasanto ti vuccati.
having thrown off worldly gain the monastic is called one at peace.

⁴⁸ Patna seems preferable here with *kāya* and *citta* covering all aspects, against the Pāli having only two out of three.

[54 ≈ Dhp 363]

Yo mukhe saṃyato bhikkhū, mantābhāṣī anuddhato,

That monastic who restrains the mouth, who speaks well, and who is modest,

atthaṃ Dhammañ-ca deṣeti, madhuraṃ tassa bhāṣitaṃ.

who teaches⁴⁹ the meaning of the Dhamma, his speech is sweet.

Yo mukhasaṃyato bhikkhu, mantabhāṇī anuddhato,

That monastic who restrains the mouth, who speaks well, and who is modest,

atthaṃ Dhammañ-ca dīpeti, madhuraṃ tassa bhāṣitaṃ.

who *explains* the meaning of the Dhamma, his speech is sweet.

[55 ≈ Dhp 365]

Saṃlābhaṃ nātimaññeyā, nāññesaṃ prihayaṃ care,

One should not despise one's own gains, one should not live envious of others,

aññesaṃ prihayaṃ bhikkhū samādhin nādhigacchati,

the monastic who is envious of others does not attain concentration.

Salābhaṃ nātimaññeyya, nāññesaṃ pihayaṃ care,

One should not despise one's own gains, one should not live envious of others,

aññesaṃ pihayaṃ bhikkhu samādhim nādhigacchati.

the monastic who is envious of others does not attain concentration.

[56 ≈ Dhp 366]

Appalābho pi ce bhikkhū saṃlābhaṃ nātimaññati,

Even if a monastic gains little he should not despise his gains,

taṃ ve devā praśamsanti śuddhājīviṃ atandritaṃ.

even the very gods praise the one of pure life who is diligent.

Appalābho pi ce bhikkhu salābhaṃ nātimaññati,

Even if a monastic gains little he should not despise his gains,

taṃ ve devā pasamsanti suddhājīviṃ atanditaṃ.

even the very gods praise the one of pure life who is diligent.

⁴⁹ Both Patna and Pāli give good meaning here, but perhaps Patna is the more expected form.

[57 ≈ Dhp 369]

Siñca bhikkhu imāṃ nāvāṃ, sittā te laghu hehiti,

Please bail out this boat, monastic, when bailed out it will go lightly,

hettā rāgañ-ca dosaṃ ca, tato Nibbānam ehisi.

cutting off passion and hatred, from here one will go to Nibbāna.

Siñca bhikkhu imāṃ nāvāṃ, sittā te lahum-essati,

Please bail out this boat, monastic, when bailed out it will go lightly,

chetvā rāgañ-ca dosaṃ-ca, tato Nibbānam-ehisi.

cutting off passion and hatred, from here one will go to Nibbāna.

[58a-c ≈ Ud-v 32.23 a-c; 58d ≈ Sn 1039d]

Udāgracitto sumano, adhibhūya priyāpriyaṃ,

With uplifted mind, happy, having overcome what is dear and not dear,

tato prāmojjabahulo, sato bhikkhū parivraje.

then with lots of happiness, the monastic should wander mindfully.

Udagracittaḥ sumanā hy abhibhūya priyāpriyam,

With uplifted mind, happy, having overcome what is dear and not dear,

prāmodyabahulo bhikṣur duḥkhakṣayam avāpnuyāt.

with lots of happiness, *the monastic will attain the destruction of suffering.*

Kāmesu nābhigijjheyya, manasānāvilo siyā.

He should not be greedy for sense pleasures, or be disturbed in mind.

Kusalo sabbadhammānaṃ, sato bhikkhu paribbaje.

Skilful in all things, the monastic should wander mindfully.

[59a-d ≈ Dhp 368; 59ef cf. Dhp 23cd]

Mettāvihārī bhikkhū, prasanno Buddhaśāsane.

That monastic who dwells in loving-kindness, with faith in Buddha's dispensation,

paṭivijjhi padaṃ śāntaṃ, saṅkhāropaśamaṃ sukhaṃ,

has penetrated the state of peace, the joy in stilling of (all) conditions,

dr̥ṣṭe va dhamme Nibbāṇaṃ, yogacchemaṃ anuttaraṃ.

here and now there is Nibbāna, the unsurpassed release from (all) bonds.

Mettāvihārī yo bhikkhu, pasanno Buddhasāsane,

That monastic who dwells in loving-kindness, with faith in Buddha's dispensation,

adhigacche padaṃ santaṃ, saṅkhārūpasamaṃ sukhaṃ.

should attain the state of peace, the joy in stilling of (all) conditions.

Te jhāyino sātatikā, niccaṃ daḥaparakkamā,

Those who meditate all the time, constant and firm in their effort,

phusanti dhīrā Nibbānaṃ, yogakkhemaṃ anuttaraṃ.

those wise ones reach Nibbāna, the unsurpassed release from (all) bonds.

[60 ≈ Dhp 373]

Suññāgāraṃ praviṣṭassa, śāntacittassa bhikkhuṇo,

For the one who has entered an empty place, a monastic with a peaceful mind,

amānuṣā ratī hoti sammaṃ Dhammaṃ vipaśśato.

there is superhuman delight from insight into true Dhamma.

Suññāgāraṃ paviṭṭhassa, santacittassa bhikkhuṇo,

For the one who has entered an empty place, a monastic with a peaceful mind,

amānusī ratī hoti sammā Dhammaṃ vipassato.

there is superhuman delight from insight into true Dhamma.

[61 ≈ Dhp 374]

Yathā yathā sammasati khandhānāṃ udayavyayaṃ

Just as one with right mindfulness regarding the rise and fall of the components (of mind and body)

labhate cittaṃ prāmojjaṃ, amatā hetāṃ vijānato.

gains happiness in mind, this is the deathless state for the one who knows.

Yato yato sammasati khandhānaṃ udayabbayaṃ

For the one with right mindfulness regarding the rise and fall of the components (of mind and body)

labhatī pītipāmojjaṃ, amataṃ taṃ vijānataṃ.

gains joy and happiness, that is the deathless state for the one who knows.

[62 ≈ Dhp 372]

Nāsti jhānaṃ apraṇṇassa, praṇṇā nāsti ajhāyato,

There is no concentration for one without wisdom, there is no wisdom for one without concentration,

yamhi jhānaṃ-ca praṇṇā ca sa ve Nibbānasantike.

that one in whom there is concentration and wisdom is indeed close to Nibbāna.

Natthi jhānaṃ apaṇṇassa, paṇṇā natthi ajhāyato,

There is no concentration for one without wisdom, there is no wisdom for one without concentration,

yamhi jhānaṃ-ca paṇṇā ca sa ve Nibbānasantike.

that one in whom there is concentration and wisdom is indeed close to Nibbāna.

[63 ≈ Dhp 375]

Tatthāyam ādī bhavati iha praṇṇassa bhikkhuṇo:

This is the very beginning for the wise monastic here:

indriyagottī sāntoṣī: prātimokkhe ca saṃvaro.

contentment, guarding the senses, and restraint in the regulations.

Tatrāyam-ādi bhavati idha paṇṇassa bhikkhuno:

This is the very beginning for the wise monastic here:

indriyagutti santuṭṭhī, pātimokkhe ca saṃvaro.

contentment, guarding the senses, and restraint in the regulations.

[64a-e ≈ Dhp 376a-e; 64f ≈ Sn 1039d]

Mitte bhajetha kallāṇe, śuddhājīvī atandrito,

One should resort to spiritual friends, ones of pure life, ones who are diligent,

paṭisandharavaṭṭissa, ācāraśālo siyā,

one should be one of friendly disposition, one who will be skilful in conduct,

tato prāmojjabahulo, sato bhikkhū parivraje.

rejoicing frequently because of that, the monastic should wander mindfully.

Mitte bhajassu kalyāṇe, suddhājīve atandite,

One should resort to spiritual friends, ones of pure life, ones who are diligent,

paṭisanthāravuttassa, ācāraśālo siyā,

one should be one of friendly disposition, one who will be skilful in his conduct,

tato pāmojjabahulo, dukkhassantaṃ karissati.

rejoicing frequently because of that, *one will make an end to suffering.*

Kāmesu nābhigijjheyya, manasānāvilo siyā.

He should not be greedy for sense pleasures, or be disturbed in mind.

Kusalo sabbadhammānaṃ, sato bhikkhu paribbaje.

Skilful in all things, the monastic should wander mindfully.

Bhikṣuvargaḥ

The Chapter about Monastics

Atthavarggaḥ 5: The Chapter about Need⁵⁰

[65 ≈ Dhp 331]

Atthesu jātesu sukhā sakhāyā,
Friends are good whenever need arises,

puññaṃ sukhaṃ jīvitasāṅkhayamhi,
at the break-up of life merit is good,

toṣṭī sukhā yā itarītarena,
being content with everything is good,

sabbassa pāpassa sukhaṃ prahāṇaṃ.
the abandoning of all wickedness is good.

Atthamhi jātamhi sukhā sahāyā,
Friends are good whenever need arises,

tuṭṭhī sukhā yā itarītarena,
being content with everything is good,

puññaṃ sukhaṃ jīvitasāṅkhayamhi,
at the break-up of life merit is good,

sabbassa dukkhassa sukhaṃ pahāṇaṃ.⁵¹
the abandoning of all *suffering* is good.

[66 ≈ Dhp 332]

Sukhā mātreatā loke, tato petteatā sukhā,
Respecting one's mother is good in the world, also respecting one's father is good,

śāmannatā sukhā loke, tato brāhmannatā sukhā.
respecting ascetics is good in the world, also respecting (true) brahmins is good.

Sukhā mattheyyatā loke, atho petteyyatā sukhā,
Respecting one's mother is good in the world, also respecting one's father is good,

sukhā sāmaññatā loke, atho brahmaññatā sukhā.
respecting ascetics is good in the world, also respecting (true) brahmins is good.

⁵⁰ The word *attha* doesn't figure in this chapter except in the first verse, where it means *need*, hence the translation; *attha* itself has a variety of meanings, see PED, where: *interest, advantage, gain; (moral) good, blessing, welfare; profit, prosperity, well-being* are listed.

⁵¹ The line order is different in Pāḷi: a c b d; but apart from that the sense agrees.

[67ab ≈ Dhp 333ab]

Sukhaṃ yāvaj jarā śīlaṃ, sukhā śraddhā pratiṣṭhitā,

Virtuous conduct till old age is good, the establishing of faith is good,

sukhā attharasā vācā, assiṃ mānakkhayo sukho.

speech that is beneficial⁵² is good, the destruction of conceit is good.

Sukhaṃ yāva jarā śīlaṃ, sukhā saddhā patiṭṭhitā,

Virtuous conduct till old age is good, the establishing of faith is good,

sukho paññāya paṭilābho, pāpānaṃ akaraṇaṃ sukhaṃ.

the acquisition of wisdom is good, doing nothing wicked is good.

[68 ≈ Dhp 194]

Sukho Buddhāna' uppādo, sukhā Dhammassa deśanā,

The arising of the Buddhas is good, the teaching of the Dhamma is good,

sukhā Saṅghassa sāmaggī, samaggrāṇāṃ tapo sukho.

the harmony of the Saṅgha is good, devotion to harmony is good.

Sukho Buddhānam-uppādo, sukhā Saddhammadesanā,

The arising of the Buddhas is good, the teaching of the *True* Dhamma is good,

sukhā Saṅghassa sāmaggī, samaggānaṃ tapo sukho.

the harmony of the Saṅgha is good, devotion to harmony is good.

[69 ≈ Dhp 206]

Sukhaṃ daṃsaṇam ay'rāṇāṃ, saṃvāso pi satāṃ sukho,

Meeting⁵³ with the noble is pleasant, living with good people is pleasant,

addaṃsaṇena bālānaṃ niccama eva sukhī siyā.

through not meeting foolish people one will constantly be happy.

Sāhu dassanam-ariyānaṃ, sannivāso sadā sukho,

Meeting with the noble is *good*, living *together (with them)* is *always* pleasant,

adassanena bālānaṃ niccama-eva sukhī siyā.

through not meeting foolish people one will constantly be happy.

⁵² Literally: *having the flavour of benefit*, which does not work well in English. In Pāli *attharasa* sometimes comes in a sequence, *attharasa*, *dhammarasa*, *vimuttirasa*, meaning *the taste of the four fruits of the samāṇa life, the four paths, and liberation*.

⁵³ Lit: *seeing*, but the force of it is that one meets with the noble ones.

[70 ≈ Dhp 207]

Bālāsaṅgatacārī hi drīgham addhāna' śocati,

For he who consorts with fools grieves for a long time,

dukkho bālehi saṁvāso amittehi-r-iva sabbadā,

dwelling with fools is always suffering as it is with enemies,

dhīrā tu sukhasaṁvāsā ñātīnaṁ vā samāgamo.

the wise ones dwell happily as with an assembly of kin.

Bālāsaṅgatacārī hi dīgham-addhāna' socati,

For he who consorts with fools grieves for a long time,

dukkho bālehi saṁvāso amitteneva sabbadā,

dwelling with fools is always suffering as it is with enemies,

dhīro ca sukhasaṁvāso ñātīnaṁ va samāgamo.

the wise one⁵⁴ dwells happily as with an assembly of kin.

⁵⁴ Singular in the Pāli.

[71 ≈ Dhp 208]

Tassā hi dhīraṃ ca bahuśśutañ-ca,
Therefore the firm and the learned,

dhoreyaśīlavratamantam ayīraṃ –
the virtuous, dutiful and noble –

taṃ tārīsaṃ sappuruṣaṃ sumedhaṃ
° (follow) such a true and intelligent person

sevetha nakkhattapathe va candramā.
as the moon (follows) the course of the stars.

Tasmā hi,⁵⁵
Therefore,

dhīrañ-ca paññañ-ca bahussutañ-ca,
the firm, the wise and the learned,

dhoraḥasīlaṃ vatavantam-arīyaṃ –
the virtuous, dutiful and noble –

taṃ tādīsaṃ sappurīsaṃ sumedhaṃ
° (*accompany*) such a true and intelligent person

bhajetha nakkhattapathā va candimā.
as the moon *accompanies* the course of the stars.

[72 ≈ Dhp 212]

Priyāto jāyate dukkhaṃ, priyā śokā, priyā bhayaṃ,
From love there arises grief, with love grief, with love fear,

priyāto vipramuttassa nāsti śokā, kato bhayaṃ?
for one who is free from love there is no grief, how is there fear?

Piyato jāyatī soko, piyato jāyatī bhayaṃ,
From love there arises grief, *from love there arises* fear,

piyato vippamuttassa natthi soko, kuto bhayaṃ?
for one who is free from love there is no grief, how is there fear?

⁵⁵ In the Pāḷi these words are extra-metrical.

[73-74 ≈ Dhp 210-211]

Mā priyehi samāgama⁵⁶ apriyehi kadācanaṃ,

Do not associate at any time with those who are loved or with those unloved,

priyassa addaṃsaṇaṃ dukkhaṃ, apriyassa ca daṃsaṇaṃ.

there is suffering from not meeting the loved one,⁵⁷ and (suffering from) meeting the unloved one.

Tassā priyaṃ na kay¹rātha, priyāvādo hi pāpako.

Therefore do not hold (anything) as loved, for speaking of the loved is loathsome.

Ggranthā tesam na vijjanti yesam nāsti priyāpriyaṃ.

There are no knots for those who hold nothing as loved or as unloved.

Mā piyehi samāgañchī appiyehi kudācanaṃ,

Do not associate at any time with those who are loved or with those unloved,

piyānaṃ adassanaṃ dukkhaṃ, appiyānañ-ca dassanaṃ.

there is suffering from not meeting those loved, and (suffering from) meeting those unloved.

Tasmā piyaṃ na kay¹rātha, piyāpāyo hi pāpako.

Therefore do not hold (anything) as loved, for *losing* those who are loved is loathsome.

Ganthā tesam na vijjanti yesam natthi piyāpiyaṃ.

There are no knots for those who hold nothing as loved or as unloved.

[75 ≈ Dhp 203]

Chudhā parama rogāṇāṃ, saṅkhāraparamaṃ dukhaṃ,

Hunger is the supreme sickness, conditions are the supreme suffering,

etaṃ nāttā yathābhūtaṃ, Nibbāṇaparamaṃ sukhaṃ.

knowing this as it really is, (know) Nibbāna is the supreme good.

Jighacchā⁵⁸ paramā rogā, saṅkhāraparamā dukhā,

Hunger is the supreme sickness, conditions are the supreme suffering,

etaṃ nātvā yathābhūtaṃ, Nibbānaṃ paramaṃ sukhaṃ.

knowing this as it really is, (know) Nibbāna is the supreme good.

⁵⁶ The form appears to be absolutive, which does not fit with the prohibitive particle.

⁵⁷ We have plural forms in the opening *pādayuga*, and singular in the concluding one. The Pāli verse has better concinnity.

⁵⁸ The word is different in Pāli, but the meaning is the same.

[76 ≈ Dhp 204]

Ārogyaparamā lābhā, sāntoṣṭīparamaṃ dhanam,

Health is the supreme gain, content the supreme wealth,

viśśāsaparamā ñātī, Nibbānaparamaṃ sukham.

confidence the supreme kin, Nibbāna the supreme good.

Ārogyaparamā lābhā, santuṭṭhi paramaṃ dhanam,

Health is the supreme gain, content the supreme wealth,

vissāsā paramā ñātī, Nibbānam paramaṃ sukham.

confidence the supreme kin, Nibbāna the supreme good.

[77 ≈ Dhp 290]

Māttāsukhapariccāgā, paśse ce vipulāṃ sukham,

If, by renouncing a small good, he might see a good that is large,

caje māttāsukham dhīro, sampaśsam vipulāṃ sukham.

the wise one should renounce that small good, seeing the good that is extensive.

Mattāsukhapariccāgā, passe ce vipulam sukham,

If, by renouncing a small good, he might see a good that is large,

caje mattāsukham dhīro, sampassam vipulam sukham.

the wise one should renounce that small good, seeing the good that is extensive.

[78 ≈ SN 3.2.3 v.1]

Manujassa sadā safīmato,
For a human who is always mindful,

māttam jāniya laddhibhojane,
knowing the measure in food received,

tanukāssa bhavanti vedanā,
his painful feelings become slight,

śanikam jīrati, āyu pālayam.
he ages slowly, guarding his lifespan.

Manujassa sadā safīmato,
For a human who is always mindful,

mattam jānato laddhabhojane,
knowing the measure in food received,

tanutassa bhavanti vedanā,
his painful feelings become slight,

saṇikam jīrati, āyu pālayam.
he ages slowly, guarding his lifespan.

[79 ≈ Dhp 193]

Dullabho puruṣājaṇṇo, na so sabbattha jāyati,
A person of good breed is rare, that one is not born everywhere,

yattha so jāyate vīro, tam kulam sukham edhati.
wherever that hero is born, that family gains happiness.

Dullabho purisājaṇṇo, na so sabbattha jāyati,
A person of good breed is rare, that one is not born everywhere,

yattha so jāyate dhīro, tam kulam sukham-edhati.
wherever that *wise one* is born, that family gains happiness.

[80 ≈ Dhp 83]

Sabbattha ve sappuruṣā bhavanti,
There are surely true people everywhere,

na kāmakāmā lapayanti santo;
the good do not talk of desiring sense-pleasures;

sukhena phuṭṭhā uttavā dukhena
when touched by pleasure or by suffering,

noccāvacaṃ sappuruṣā karonti.
true people are not elated or depressed.

Sabbattha ve sappurisā cajanti,
True people surely everywhere *renounce*,

na kāmakāmā lapayanti santo;
the good do not talk of desiring sense-pleasures;

sukhena phuṭṭhā atha vā dukhena,
when touched by pleasure *or* by suffering,

noccāvacaṃ paṇḍitā dassayanti.
the wise show neither elation or depression.

[81 ≈ Dhp 201]

Jayaṃ veraṃ prasavati, dukkhaṃ śeti parājito,
The victor generates hatred, the defeated one finds suffering,

upaśānto sukhaṃ śeti, hettā jayaparājayaṃ.
the one at peace lives happily, having abandoned victory and defeat.

Jayaṃ veraṃ pasavati, dukkhaṃ seti parājito,
The victor generates hatred, the defeated one finds suffering,

upasanto sukhaṃ seti, hitvā jayaparājayaṃ.
the one at peace lives happily, having abandoned victory and defeat.

[82ab ≈ Ud-v 30.24ab; 82cd ≈ Dhp 333cd]

Sukhā najjo sūpatitthā, sukho Dhammajito jano,

Pleasant are rivers with good fords, pleasant is the person conquered by Dhamma,

sukho śraddhapaṭilābho, pāpassa akaraṇaṃ sukhaṃ.

the acquisition of faith is good, doing nothing wicked is good.

Sukhā nadī sūpatīrthā sukhaṃ Dharmajino jinaḥ,

Pleasant are rivers with good fords, pleasant is the person conquered by Dhamma,

prajñālābhaḥ sukho nityam asmimānakṣayaḥ sukham.

the acquisition of wisdom is always pleasant, the destruction of the conceit I am is pleasant.

Sukhaṃ yāva jarā sīlaṃ, sukhā saddhā paṭiṭṭhitā,

Virtuous conduct till old age is good, the establishing of faith is good,

sukho paññāya paṭilābho, pāpānaṃ akaraṇaṃ sukhaṃ.

the acquisition of wisdom is good, doing nothing wicked is good.

[83 ≈ Ud-v 30.23]

Sukhaṃ draṣṭuṃ śīlavanto, sukhaṃ draṣṭuṃ bahuśūtā,

It is pleasant to meet the virtuous, it is pleasant to meet the learned,

Ar^ahanto pi sukhaṃ draṣṭuṃ, vipramuttā niropadhī.

it is pleasant to meet the Worthy Ones, who are free from attachments.

Śīlavantaḥ sukhaṃ dr̥ṣṭuṃ, sukhaṃ dr̥ṣṭuṃ bahuśrutāḥ,

It is pleasant to meet the virtuous, it is pleasant to meet the learned,

arhantaś ca sukhaṃ dr̥ṣṭuṃ, vipramuktapunarbhavāḥ.

it is pleasant to meet the Worthy Ones, who are free from rebirth.

Atthavarggaḥ

The Chapter about Need

Śokavarggaḥ 6: The Chapter about Grief

[84 ≈ Ud 8.8]

Ye keci śokā paridevitaṃ vā,
Whatever griefs or lamentations there are,

dukkhaṃ va lokamhi anekarūpaṃ,
and the many kinds of suffering in the world,

priyaṃ paṭicca prabhavanti ete,
these (all) arise because of love,

priye asante na bhavanti ete.
without loves, these do not originate.

Ye keci sokā paridevitā vā,
Whatever griefs or lamentations there are,

dukkhā ca lokasmiṃ anekarūpā,
and the many kinds of suffering in the world,

piyaṃ paṭicca pabhavanti ete,
these (all) arise because of love,

piye asante na bhavanti ete.
without loves, these do not originate.

[85 ≈ Ud 8.8]

Tassā hi te sukhino vītasokā,
Therefore they are happy and free from grief,

yesaṃ priyaṃ nāsti kahiñci loke,
who are without love for anything in the world,

tassā asokaṃ virajaṃ prāthayānā,
therefore those wanting what is griefless, dust-free,

priyaṃ na kay^rrātha kahiñci loke.
should not have love for anything in the world.

Tasmā hi te sukhino vītasokā,
Therefore they are happy and free from grief,

yesaṃ piyaṃ natthi kuhiñci loke,
who are without love for anything in the world,

tasmā asokaṃ virajaṃ patthayāno,
therefore those wanting what is griefless, dust-free,

piyaṃ na kay^rrātha kuhiñci loke.
should not have love for anything in the world.

[86 ≈ Dhp 90]

Gataddhuno viśokassa, vipramuttassa sabbahiṃ,
For the one who has reached his goal, who grieves not, being released on all sides,

sabbaggrantaprahīṇassa, paridāhā na vijjati.
who has abandoned all the knots,⁵⁹ no consuming fever is found.

Gataddhino visokassa, vippamuttassa sabbadhi,
For the one who has reached his goal, who grieves not, being released on all sides,

sabbaganthappahīnassa, pariḷāho na vijjati.
who has abandoned all the knots, no consuming fever is found.

⁵⁹ I am taking it Patna is a scribal mistake for *-grantha-*.

[87 ≈ Dhp 92abef]

Yesāṃ sannicayo nāsti, ye pariñātabhojanā,

For those who have no stores, those who comprehend food aright,

ākāśe va śakuntānām, padam tesām durannayam.

like the birds in the sky, their footprint is hard to find.

Yesam sannicayo natthi, ye pariñātabhojanā,

For those who have no stores, those who comprehend food aright,

suññato animitto ca vimokkho yesa' gocarō,

for those whose resort is the liberation that is empty or signless,

ākāśe va sakuntānam, gati tesam durannayā.

like the birds in the sky, their *track* is hard to find.

[88 ≈ Dhp 96]

Śānto tassa mano hoti, śāntā vācā ca kammu ca,

His mind is calm, his speech and his actions are also calm,

sammad aññāvimuttassa, upasāntassa tāyino.

liberated by right knowledge, such a one is (truly) peaceful.

Santam tassa manam hoti, santā vācā ca kamma' ca,

His mind is calm, his speech and his actions are also calm,

sammad-aññāvimuttassa, upasantassa tādino.

liberated by right knowledge, such a one is (truly) peaceful.

[89 ≈ Dhp 94]

Yassendriyāṇi samataṃ gatāni,
For the one whose senses are balanced,

aśśā yathā sārathinā sudāntā,
like horses well-trained by their charioteer,

prahīṇamānassa anāsavassa –
who has abandoned conceit, who is without pollutants –

devā pi tassa prihayanti tāyino.
even the gods envy such a one.

Yassindriyāni samathaṃ gatāni,
For the one whose senses are *stilled*,

assā yathā sārathinā sudantā,
like horses well-trained by their charioteer,

pahīnamānassa anāsavassa –
who has abandoned conceit, who is without pollutants –

devā pi tassa pihayanti tādino.
even the gods envy such a one.

[90 ≈ Dhp 321]

Dāntaṃ nayanti samitiṃ, dāntaṃ rājābhirūhati,
They lead one trained into a crowd, a king mounts one who has been trained,

dānto śreṣṭho maṇuṣyesu, yo 'tivāde titikkhati.
amongst humans one trained is best, the one who can endure reproof.

Dantaṃ nayanti samitiṃ, dantaṃ rājābhirūhati,
They lead one trained into a crowd, a king mounts one who has been trained,

danto seṭṭho maṇussesu, yo 'tivākyāṃ titikkhati.
amongst humans one trained is best, the one who can endure *abuse*.

[91 ≈ Dhp 322]

Varam assatarā dāntā, ājāneyā ca Sendhavā,

Noble are the well-trained horses, the well-bred horses from Sindh,

kuñjarā va mahānāgā, āttā dānto tato varam.

and the great tusker elephants, (and even) more noble than that is the one who has trained himself.

Varam-assatarā dantā, ājānīyā ca Sindhavā,

Noble are the well-trained horses, the well-bred horses from Sindh,

kuñjarā ca mahānāgā, attadanto tato varam.

and the great tusker elephants, (and even) more noble than that is the one who has trained himself.

[92cd ≈ Dhp 323cd]

Na hi tehi jānajātehi tām bhūmim abhisambhave,

Not by these vehicles can one reach that place,

yathāttanā sudāntena, dānto dāntena gacchati.

as one through training himself well, being trained by the training, goes.⁶⁰

Na hi etehi yānehi gaccheyya agatāṃ disaṃ,

Not by these vehicles *can one go to the place beyond destinations,*

yathattanā sudantena, danto dantena gacchati.

as one through training himself well, being trained by the training, goes.

[93 ≈ Dhp 81]

Śelo yathā ekaghano vātena na samīrati,

Just as solid rock is not shaken by the wind,

evam nindāpraśamsāsu na samīranti paṇḍitā.

so the wise are not shaken by blame or praise.

Selo yathā ekaghano vātena na samīrati,

Just as solid rock is not shaken by the wind,

evam nindāpasamsāsu na samiñjanti paṇḍitā.

so the wise are not *moved* by blame or praise.

⁶⁰ In both Patna and Pāḷi the verse reads very awkwardly.

[94 ≈ Dhp 9]

Anikkaṣāyo kāṣāyaṃ, yo vastaṃ paridhehiti,

The one who, while still impure, would wear the renunciant's robe,

apeto damasaccena, na so kāṣāyaṃ ar^hati.

unendowed with restraint and truth, is not worthy of the renunciant's robe.

Anikkasāvo kāśāvaṃ, yo vatthaṃ paridahessati,

The one who, while still impure, would wear the renunciant's robe,

apeto damasaccena, na so kāśāvaṃ-ar^ahati.

unendowed with restraint and truth, is not worthy of the renunciant's robe.

[95 ≈ Dhp 10]

Yo tu vāntakaṣāyassa, śīlehi susamāhito,

The one who, steady in virtue, throws out (any) impurity,

upeto damasaccena, sa ve kāṣāyaṃ ar^hati.

endowed with restraint and truth, is indeed worthy of the renunciant's robe.

Yo ca vantakasāvassa, sīlesu susamāhito,

The one who, steady in virtue, throws out (any) impurity,

upeto damasaccena, sa ve kāśāvaṃ-ar^ahati.

endowed with restraint and truth, is indeed worthy of the renunciant's robe.

Śokavarggaḥ

The Chapter about Grief

Kalyāṇīvargaḥ 7: The Chapter about the Wholesome⁶¹

[96 ≈ Dhp 116]

Abhittaretha kallāṇe, pāpā cittaṃ nivāraye,

Hasten to do wholesome deeds, ward off the mind from wickedness,

dandhaṃ hi karato puññaṃ pāpamhi ramate mano.

for the mind of the one slow in merit delights in wickedness.

Abhittaretha kalyāṇe, pāpā cittaṃ nivāraye,

Hasten to do wholesome deeds, ward off the mind from wickedness,

dandhaṃ hi karato puññaṃ pāpasmim ramatī mano.

for the mind of the one slow in merit delights in wickedness.

[97 ≈ Dhp 117]

Kayⁱra ce puruṣo pāpaṃ, na naṃ kayⁱrā punappuno,

Should a person do that which is wicked, he should not do it again and again,

na tamhi chandaṃ kayⁱrātha, dukkho pāpassa saṃcayo.

let him not place his intention in it, (for) there is an accumulation of suffering for the wicked one.

Pāpañ-ce puriso kayⁱrā,⁶² na taṃ kayⁱrā punappunaṃ,

Should a person do that which is wicked, he should not do it again and again,

na tamhi chandaṃ kayⁱrātha, dukkho pāpassa uccayo.⁶³

let him not place his intention in it, (for) there is an accumulation of suffering for the wicked one.

⁶¹ Again the title does not seem to be particularly well chosen, as only the first verse has the word *kallāṇe* (a less Sanskritised form of the same word).

⁶² Word order is different in the Pāli.

⁶³ The word is cognate with *sañcayo* in Patna, and carries the same meaning.

[98 ≈ Dhp 118]

Kayⁱra ce puruṣo puṁñam, kayⁱra cenam punappuno,

If a person should make merit, he should do it again and again,

tamhi eva chandam kayⁱrātha, sukho puññassa sañcayo.

let him place his intention there, there is an increase of joy for the one who has made merit.

Puññañ-ce puriso kayⁱrā,⁶⁴ kayⁱrāth' etam punappunam,

If a person should make merit, he should do it again and again,

tamhi chandam kayirātha, sukho puññassa uccayo.

let him place his intention there, there is an increase of joy for the one who has made merit.

[99 ≈ MN 7 vs. 3]

Śuddhasseva sadā phaggū, suddasso 'poṣatho sadā,

For the pure one there is always fasting, for the pure one there is always the fast day,

śuddhassa śucikammaṣṣa, sadā sampajjate vramam.

for the pure one, the one of clean deeds, his vow always succeeds.

Suddhasseva sadā phaggu, suddhassuposatho sadā,

For the pure one there is always fasting, for the pure one there is always the fast day,

suddhassa sucikammaṣṣa, sadā sampajjate vatam.

for the pure one, the one of clean deeds, his vow always succeeds.

⁶⁴ Word order is different again here.

[100ab ≈ Dhp 314ab, Nirayavaggo; 100cd cf. Dhp 17cd]

Akatam dukkatam sreyo, pacchā tapati dukkatam,

Better undone is a wrong-doing, a wrong-doing one later regrets,

“Dukkataṃ me kataṃ” ti śocati

he grieves, thinking: “I have done a bad deed,”

bhūyo śocati, doggaṭiṃ gato.

gone to a bad fate, he grieves much more.

Akatam dukkatam seyyo, pacchā tapati dukkatam,

Better undone is a wrong-doing, a wrong-doing one later regrets,

“Pāpaṃ me katan”-ti tappati,

he *suffers*, thinking: “I have done *wickedness*,”

bhiyyo tappati, duggaṭiṃ gato.

gone to a bad fate, he *suffers* much more.

[101ab ≈ Dhp 314cd, Nirayavaggo; 101cd ≈ Dhp 18cd]

Katañ-ca sukataṃ seyyo, yaṃ katvā nānutappati,

Better done is what is well-done, which, when done, one does not regret

“Sukataṃ me kataṃ” ti nandati,

he is happy, thinking: “I have done a good deed,”

bhūyo nandati, soggaṭiṃ gato.

gone to a good fate, he is happy much more.

Katañ-ca sukataṃ seyyo, yaṃ katvā nānutappati,

Better done is what is well-done, which, when done, one does not regret,

“Puññaṃ me katan”-ti nandati,

he is happy, thinking: “I have done *merit*,”

bhiyyo nandati, suggaṭiṃ gato.

gone to a good fate, he is happy much more.

[102 ≈ Dhp 119]

Pāpo pi paśśate bhadraṃ yāva pāpaṃ na paccati,

Even the wicked one experiences good fortune while the wickedness does not ripen,

yadā tu paccate pāpaṃ atha pāpo pāpāni paśśati.

but when the wickedness ripens then the wicked one experiences wicked things.

Pāpo pi passati bhadraṃ yāva pāpaṃ na paccati,

Even the wicked one experiences good fortune while the wickedness does not ripen,

yadā ca paccati pāpaṃ atha pāpo pāpāni passati.

but when the wickedness ripens then the wicked one experiences wicked things.

[103 ≈ Dhp 120]

Bhadro pi paśśate pāpaṃ yāva bhadraṃ na paccati,

Even the fortunate one experiences wickedness as long as the good fortune does not ripen,

yadā tu paccate bhadraṃ atha bhadro bhadraṇi paśśati.

but when the fortune ripens then the fortunate one experiences good fortune.

Bhadro pi passati pāpaṃ yāva bhadraṃ na paccati,

Even the fortunate one experiences wickedness as long as the good fortune does not ripen,

yadā ca paccati bhadraṃ atha bhadro bhadraṇi passati.

but when the fortune ripens then the fortunate one experiences good fortune.

[104 cf. Dhp 119]

Pāpaṃ pi karato bhadraṃ yāva pāpaṃ na paccati,

Even the wicked one does good while the wickedness does not ripen,

atha pay¹rāgate kāle pāpo pāpāni paśśati.

but when the time has gone by the wicked one experiences wicked things.

Pāpo pi passati bhadraṃ yāva pāpaṃ na paccati,

Even the wicked one experiences good fortune while the wickedness does not ripen,

yadā ca paccati pāpaṃ atha pāpo pāpāni passati.

but when the wickedness ripens then the wicked one experiences wicked things.

[105 cf. Dhp 120]

Bhadraṃ pi karato pāpaṃ yāva bhadrāṃ na paccati,

Even the fortunate one does wickedness as long as the good fortune does not ripen,

atha pay'rāgate kāle bhadro bhadrāṇi paśṣati.

but when the time has gone by the fortunate one experiences good fortune.

Bhadro pi passati pāpaṃ yāva bhadrāṃ na paccati,

Even the fortunate one experiences wickedness as long as the good fortune does not ripen,

yadā ca paccati bhadrāṃ atha bhadro bhadrāṇi passati.

but when the fortune ripens then the fortunate one experiences good fortune.

[106 ≈ Dhp 124]

Pāṇimhi ce vraṇo nāssa dhāreyā pāṇinā viṣaṃ,

If there is no wound for him in his hand he can carry poison with his hand,

nāvraṇe viṣaṃ anneti nāsti pāpaṃ akurvvato.

poison does not enter without a wound, there is no wickedness for the one who does not do (wrong).

Pāṇimhi ce vaṇo nāssa hareyya pāṇinā viṣaṃ,

If there is no wound for him in his hand he can carry⁶⁵ poison with his hand,

nābbaṇaṃ viṣaṃ-anveti, natthi pāpaṃ akubbato.

poison does not enter without a wound, there is no wickedness for the one who does not do (wrong).

[107 ≈ Dhp 71]

Na hi pāpakaṃ kataṃ kammaṃ sajjam chīraṃ va mucchati,

A wicked deed that has been done, like milk, does not turn all at once,

dahantaṃ bālam anneti bhassachanno va pāpako.

smouldering, it follows the fool, like a fire covered with ashes.⁶⁶

Na hi pāpaṃ kataṃ kammaṃ, sajjū khīraṃ va muccati,⁶⁷

A wicked deed that has been done, like milk, does not *turn* all at once,

ḍahantaṃ bālam-anveti, bhasmacchanno va pāvako.

smouldering, it follows the fool, like a fire covered *with ashes*.

⁶⁵ The verb is different, and from a different root, but has the same meaning.

⁶⁶ Patna seems to have regularised the reading *pāpakam* in both *pādas*, but losing the meaning by doing so; or we understand that *pāpako* here = *pāvako*.

⁶⁷ Although *muccati* is defined in the commentary by *pariṇamati*, it very much likes a mistake for *mucchati*.

[108 ≈ Ud-v 9.18a-d]

Na hi pāpakam kataṃ kammaṃ, sajjam śastam va kantati,

A wicked deed that has been done, like a knife, does not cut all at once,

maraṇo 'peto hi jānāti yā gatī pāpakammaṇo.

(but) when death comes he knows the destiny of those who do wickedness.

Na hi pāpakṛtaṃ karma, sadyaḥ śastram iva kṛntati,

A wicked deed that has been done, like a knife, does not cut all at once,

sāmparāye tu jānāti yā gatiḥ pāpakarmaṇām,

but having crossed over he knows the destiny of those who do wickedness,

paścāt tu kaṭukaṃ bhavati vipākam pratiṣevataḥ.

and later he is bitter when the result returns to him.

[109 ≈ Jā 466 v. 36]

Anāgataṃ paṭikay'rātha kiccaṃ,

You should prepare beforehand what is to be done,

mā vo kiccaṃ kiccakāle vyadheyā,

do not tremble at what is to be done at the time for it,

taṃ tārisaṃ paṭikatakiccakāriṃ,

for such a one who has prepared what is to be done,

na naṃ kiccaṃ kiccakāle vyadheti.

does not tremble at what is to be done at the time for it.

Anāgataṃ paṭikay'rātha kiccaṃ,

You should prepare beforehand what is to be done,

mā maṃ kiccaṃ kiccakāle vyadhesi,

do not tremble at what is to be done at the time for it,

taṃ tādisaṃ paṭigatakiccakāriṃ

for such a one who has prepared what is to be done,

na taṃ kiccaṃ kiccakāle vyadheti.

does not tremble at what is to be done at the time for it.

[110 ≈ SN 2.3.2 v. 4]

Paṭikacceva taṃ kay¹rā yaṃ ñāyyā hitam āttano,

One should prepare to do that which one knows is for one's welfare,

na sākaṭikamanti 'ssa mantāṃ dhīro parākrame.

the sage, the wise one should make effort, not with the thinking of the charioteer.

Paṭigacceva taṃ kay¹rā yaṃ jaññā hitam attano,

One should prepare to do that which one knows is for one's welfare,

na sākaṭikacintāya mantā dhīro parakkame.

the sage, the wise one should make effort, not with the thinking of the charioteer.

[111-112 ≈ SN 2.3.2 v. 5-6]

Yathā sākaṭiko māggam samaṃ hettā mahāpatham,

As the charioteer who abandoned the smooth path of the highway,

viṣamaṃ māggam āsājja, akkhacinno 'tha jhāyati,

and approached the rough path, then he broods, as (upon) a broken axle,

evaṃ Dhammā apakrāmma adhammam anuvattiya,

so the one departing from Dhamma and following what is not Dhamma,

bālo maccumukhaṃ prātto, akkhacinno va jhāyati.

when that fool comes to Death's jaws he broods, as (upon) a broken axle.

Yathā sākaṭiko pantham samaṃ hitvā mahāpatham,

As the charioteer who abandoned the smooth path of the highway,

visamaṃ maggam āruyha, akkhacinno 'vajhāyati,

and *mounted* the rough path, *looks down on* a broken axle,

evaṃ Dhammā apakkamma adhammam anuvattiya,

so the one departing from Dhamma and following what is not Dhamma,

mando maccumukhaṃ patto, akkhacinno va jhāyati.⁶⁸

when that fool comes to Death's jaws he broods, as (upon) a broken axle.

⁶⁸ Comm: *Akkhacinno 'vajhāyati ti akkhacinno avajhāyati, balavacintanam cinteti. Dutiyagāthāya akkhacinno vā ti akkhacinno viya.* The verb *avajhāyati* is not found elsewhere, and must be suspect here.

[113 ≈ Dhp 307]

Kāṣāyakaṇṭhā bahavo pāpadhammā asaṃyyatā.

Many wearing the monastic robe around their necks are wicked, unrestrained.

Pāpā! Pāpehi kammehi nirayaṃ te upapajjatha.

Wicked ones! Through your wicked deeds, you re-arise in the underworld.

Kāṣāvakaṇṭhā bahavo pāpadhammā asaṅṅatā,

Many wearing the monastic robe around their necks are wicked, unrestrained,

pāpā pāpehi kammehi nirayaṃ te upapajjare.⁶⁹

the wicked through their wicked deeds re-arise in the underworld.

[114 ≈ Dhp 306]

Abhūtavādī nirayaṃ upeti,

One who speaks what is untrue goes to the underworld,

yo cāpi kattā: ‘Na karomī’⁷⁰ ti āha,

he who says: ‘I do not do’ what he has done,

ubho pi te precca samā bhavanti

both of these are just the same when they have gone

nihīnakammā manujā paratra.

to the hereafter, (they are) humans who did base deeds.

Abhūtavādī nirayaṃ upeti,

One who speaks what is untrue goes to the underworld,

yo vāpi katvā: ‘Na karomī’ ti cāha,

he who says: ‘I do not do’ what he has done,

ubho pi te pecca samā bhavanti

both of these are just the same when they have gone

nihīnakammā manujā parattha.

to the hereafter, (they are) humans who did base deeds.

⁶⁹ Probably this line with the unfamiliar middle ending *-are* was unrecognised by the Patna *bhāṇaka*, but the change to 2nd person plural in Patna is very awkward, and requires reading the first word as vocative and reconfiguring the whole sentence.

⁷⁰ The tense is very awkward and there has been much discussion about the original form of the verse. It would be easy to read ‘*Na akāsi ti, ‘I did not do’*’, but there is no sign of this reading in the various versions of the verse we receive.

[115 ≈ Dhp 125]

Yo apraduṣṭassa naro praduṣyati,
He who offends against the inoffensive one,

śuddhassa poṣassa anaṅgaṇassa:
a purified and passionless person:

tam eva bālaṃ pracceti pāpaṃ,
that wicked deed (then) returns to the fool,

sukhumo rajo paṭivātaṃ va khitto.
like fine dust that is thrown against the wind.

So appaduṭṭhassa narassa dussati,
He offends against the inoffensive one,

suddhassa poṣassa anaṅgaṇassa:
a purified and passionless person:

tam-eva bālaṃ pacceti pāpaṃ,
that wicked deed (then) returns to the fool,

sukhumo rajo paṭivātaṃ va khitto.
like fine dust that is thrown against the wind.

[116 ≈ Dhp 123]

Vāṇijo va bhayaṃ māggaṃ, appasāttho mahaddhano,
Like a merchant on a fearful path, with few friends and great wealth,

viṣaṃ jīvitukāmo va, pāpāni parivajjaye.
as one loving life (would avoid) poison, (so) should one avoid wicked deeds.

Vāṇijo va bhayaṃ maggaṃ, appasattho mahaddhano,
Like a merchant on a fearful path, with few friends and great wealth,

viṣaṃ jīvitukāmo va, pāpāni parivajjaye.
as one loving life (would avoid) poison, (so) should one avoid wicked deeds.

[117 ≈ Dhp 291]

Paradukkhopadhānena yo icche sukham āttano,

He who desires happiness for himself by causing suffering for another,

verasaṃsaggasaṃsaṭṭho, dukkhā na parimuccati.

being associated thus with hatred, is not fully released from suffering.

Paradukkhūpadānena attano sukham-icchati,⁷¹

He who desires happiness for himself by causing suffering for another,

verasaṃsaggasaṃsaṭṭho, verā so na parimuccati.

being associated thus with hatred, is not fully released from *that hatred*.

[118 (no parallel known)]

Kuṇapassa pi gandhucchijjati,

The smell of a corpse is cut off (eventually),

uddhukitassa pi rāti accayā,

also of (one bloated)⁷² when nights have passed,

puruṣassa adhammacāriṇo

(but) of the man who lives not by Dhamma

annāhaṃ gandho na chijjati.

day by day his smell is never cut off.

⁷¹ The word order is different in the Pāli.

⁷² There is no sense to be made of the word, Cone suggests *uddhumātassa* might have been expected, and that is what I read for the translation.

[119-120]

Yatha ggrahapatayo prabhūtarat^anā,
Just as householders having great treasures,

āḍitte nagaramhi dahyamāne,
when the city is on fire and burning,

muttāmaṇiphaṭikarajataheto,
because of their pearls, jewels, crystal and silver,

vyāyamanti api “Nīharema kiñci”,
make effort, (thinking): “We will save something”,

tatha-r-iva śamaṇā prabhūtapraññā
so the ascetics of great wisdom,

ayⁱrā ayⁱrapathesu sicchamānā,
noble ones training along the noble path,

jātijarāmarañabhayāddittā dukkhāṭṭā,
oppressed with the fear of birth, old age, death, afflicted by suffering,

vyāyamanti api: “Prāpuṇema śāntim”.
make effort, (thinking): “We will attain peace”.

Kalyāṇivargaḥ

The Chapter about the Wholesome

Puṣpavarggaḥ 8: The Chapter about Flowers

[121 ≈ Dhp 54]

Na puṣpagandho paṭivātam eti,
The fragrance of flowers goes not against the wind,

na candanam tagaram vāhlikam vā,
nor does sandalwood or pinwheel or saffron,⁷³

satān tu gandho paṭivātam eti,
but the fragrance of the good goes against the wind,

sabbā diśā sappuruṣo pravāti.
the true person's (fragrance) permeates all directions.

Na pupphagandho paṭivātam-eti,
The fragrance of flowers goes not against the wind,

na candanam tagaramallikā vā,
nor does sandalwood or pinwheel or white jasmine,

satañ-ca gandho paṭivātam-eti,
but the fragrance of the good goes against the wind,

sabbā diśā sappuriso pavāyati.
the true person's (fragrance) permeates all directions.

[122 ≈ Dhp 55]

Candanam tagaram cāpi, uppalam aṭha vāśśikim,
Sandalwood, pinwheel, then water lily and striped jasmine,

etesam gandhajātānam śīlagandho anuttaro.
amongst these kinds of fragrance virtue's fragrance is unsurpassed.

Candanam tagaram vā pi, uppalam aṭha vassikī,
Sandalwood, pinwheel, then water lily and striped jasmine,

etesam gandhajātānam śīlagandho anuttaro.
amongst these kinds of fragrance virtue's fragrance is unsurpassed.

⁷³ Perhaps the easiest way to understand *vāhlikam* is as a form of *bāhlikam*, *saffron*.

[123 ≈ Dhp 56]

Appāmātro ayaṃ gandho yoyaṃ tagaracandane,

Pinwheel and sandalwood fragrance are insignificant,

yo tu sīlavatāṃ gandho vāti devesu uttamo.

but the fragrance of those who have virtue flutters supreme amongst the gods.

Appamatto ayaṃ gandho yāyaṃ tagaracandanī,

Pinwheel and sandalwood fragrance are insignificant,

yo ca sīlavatāṃ gandho vāti devesu uttamo.

but the fragrance of *one* who *has* virtue flutters supreme amongst the gods.

[124 ≈ Dhp 57]

Tesāṃ sampannaśīlānāṃ, apamādavihāriṇāṃ,

° Māra cannot find the path of those endowed with virtue, who live heedfully,

sammad-aññāvimuttānāṃ, Māro māggaṃ na viṇḍati.

and who are freed through right and deep knowledge.

Tesaṃ sampannasīlānāṃ, appamādavihāriṇāṃ,

° Māra cannot find the path of those endowed with virtue, who live heedfully,

sammad-aññāvimuttānāṃ, Māro maggaṃ na vindati.

and who are freed through right and deep knowledge.

[125 ≈ Dhp 51]

Yathā pi ruciraṃ puṣpaṃ vannaṃvantāṃ agandhakaṃ,

Just like a beautiful flower, which has colour, but lacks fragrance,

evaṃ subhāṣitā vācā aphaḷā hoti akurvvato.

so are well-spoken words fruitless for the one who acts not (on them).

Yathā pi ruciraṃ pupphaṃ vaṇṇavantaṃ agandhakaṃ,

Just like a beautiful flower, which has colour, but lacks fragrance,

evaṃ subhāṣitā vācā aphaḷā hoti akubbato.

so are well-spoken words fruitless for the one who acts not (on them).

[126 ≈ Dhp 52]

Yathā pi ruciraṃ puṣpaṃ, vannaṅvantaṃ sagandhakaṃ,

Just like a beautiful flower, which has colour, and has fragrance,

evaṃ subhāsitā vācā saphalā hoti kurvvato.

so are well-spoken words fruitful for the one who does act (on them).

Yathā pi ruciraṃ pupphaṃ, vaṇṇavantaṃ sagandhakaṃ,

Just like a beautiful flower, which has colour, and has fragrance,

evaṃ subhāsitā vācā saphalā hoti pakubbato.

so are well-spoken words fruitful for the one who does act (on them).

[127 ≈ Dhp 49]

Yathā pi bhramaro puṣpā, vannagandham aheḍayaṃ,

Just as a bee, without hurting the flower, its colour or scent,

praḍeti rasam ādāya, evaṃ ggrāme munī care.

gathers its nectar and escapes, so should the seer roam in the village.

Yathā pi bhamaro pupphaṃ, vaṇṇagandham aheṭhayaṃ,

Just as a bee, without hurting the flower, its colour or scent,

paḷeti rasam-ādāya, evaṃ gāme munī care.

gathers its nectar and escapes, so should the seer roam in the village.

[128 ≈ Dhp 47]

Puṣpāṇi heva pracinantāṃ vyāsattamanasaṃ naraṃ,

° Death takes up and carries away the one whose mind is attached to collecting flowers,

suttaṃ ggrāmaṃ mahogho vā, maccu-r-ādāya gacchati.

like a great flood (carries off) a sleeping village.

Pupphāni heva pacinantāṃ byāsattamanasaṃ naraṃ,

° Death takes up and carries away the one whose mind is attached to collecting flowers,

suttaṃ gāmaṃ mahogho va, maccu ādāya gacchati.

like a great flood (carries off) a sleeping village.

[129 ≈ Dhp 48]

Puṣpāṇi heva pracinantam vyāsattamanasam naram,

° The End-Maker takes control of the one whose mind is attached to collecting flowers,

asampunnesu kāmesu, Antako kurute vaṣe.

though he is unfulfilled with sense pleasures.

Pupphāni heva pacinantam byāsattamanasam naram,

° The End-Maker takes control of the one whose mind is attached to collecting flowers,

atittam yeva kāmesu, Antako kurute vasam.

even though he is *unsated* with sense pleasures.

[130 ≈ Dhp 53]

Yathā pi puṣparāśimhā kay'rā mālāguṇe bahū,

Just as from a heap of flowers one might make a lot of garlands,

evam jātena māccena kātavvam kuśalam bahum.

so should many good deeds be done by one who is born a mortal.

Yathā pi puppharāśimhā kay'rā mālāguṇe bahū,

Just as from a heap of flowers one might make a lot of garlands,

evam jātena maccena kattabbam kusalam bahum.

so should many good deeds be done by one who is born a mortal.

[131 ≈ Dhp 44]

Ko imaṃ paṭhaviṃ vijehiti

Who will conquer this earth

yamalokaṃ va imaṃ sadevakaṃ?

and the lower realm, together with the gods?

Ko Dhammapade sudeṣite

Who will (win) the well-taught verses of Dhamma

kuśalo puṣpam iva prajehiti?⁷⁴

as a good man wins a flower?

Ko imaṃ paṭhaviṃ vicessati

Who will *know* this earth

yamaloḱaṅ-ca imaṃ sadevakaṃ?

and the lower realm, together with the gods?

Ko Dhammapadaṃ sudesitaṃ

Who (*will reflect*) on the well-taught *verse* of Dhamma

kusalo puppham-ivappacessati?

as a good man *will reflect* on a flower?

⁷⁴ Patna seems hardly coherent here, but the Pāḷi meaning of the *pāda* is little better.

[132 ≈ Dhp 45]

Śekho paṭhavim vijehiti

The trainee will conquer this earth

yamalokaṃ va imaṃ sadevakaṃ.

and the lower realm, together with the gods.

So Dhammapade sudeṣite

He will (win) the well-taught verses of Dhamma

kuśalo puṣpam iva prajehiti.

as a good man wins a flower.

Sekho paṭhavim vicessati

The trainee will *know* this earth

yamaloḱaṅ-ca imaṃ sadevakaṃ.

and the lower realm, together with the gods.

Sekho Dhammapadam sudesitaṃ

The trainee (*will reflect*) on the well-taught *verse* of Dhamma

kusalo puppham-ivappacessati.

as a good man *will reflect* on a flower.

[133 ≈ Dhp 377]

Vāśīkī-r-iva puṣpāṇi maṅcakāni pramuṅcati,

Just as striped jasmine casts off its [...] ⁷⁵ flowers,

evaṃ rāgaṅ-ca doṣaṅ-ca vipramuṅcatha bhikkhavo.

so, monastics, cast off (all) passion and hatred.

Vassikā viya pupphāni maddavāni pamuṅcati,

Just as striped jasmine casts off its *withered* flowers,

evaṃ rāgaṅ-ca dosaṅ-ca vippamuṅcetha bhikkhavo.

so, monastics, cast off (all) passion and hatred.

⁷⁵ Hard to see what *maṅcakāni* means here.

[134 ≈ Dhp 46]

Phenopamaṃ lokam imaṃ vidittā,
Knowing that this world is just like froth,

marīcidhammaṃ abhisambudhānāṃ,
it has the nature of a mirage to those who understand,

chettāna Mārassa prapuṣpakāni,
cutting off Māra's flower-tipped (arrows),

addaṃsaṇaṃ Maccurājassa gacche.
one should go beyond the King of Death's sight.

Pheṇūpamaṃ kāyam-imaṃ viditvā,
Knowing that this *body* is just like froth,

marīcidhammaṃ abhisambudhāno,
understanding it has the nature of a mirage,

chetvāna Mārassa papupphakāni,
cutting off Māra's flower-tipped (arrows),

adassanaṃ Maccurājassa gacche.
one should go beyond the King of Death's sight.

[135-136 ≈ Dhp 58-59]

Yathā saṅkārakūṭamhi ujjhitaṃ mahāpathe

Just as in a forsaken rubbish heap along the highway

padumaṃ ubbhidaṃ assa, śucigandhaṃ manoramaṃ,

a lotus might spring forth, with a pure fragrance, delighting the mind,

evaṃ saṅkārabhūtesu, andhabhūte pṛthujjane,

° so amongst the forsaken, the Perfect Sambuddha's disciple

atirocanti praññāya Sammāsambuddhasāvaka.

outshines the blind and ordinary folk through his wisdom.

Yathā saṅkāradhānasmim ujjhitaṃ mahāpathe

Just as in a forsaken *and discarded* heap along the highway

padumaṃ tattha jāyetha, sucigandhaṃ manoramaṃ,

a lotus *might arise in that place*, with a pure fragrance, delighting the mind,

evaṃ saṅkārabhūtesu, andhabhūte puthujjane

° so amongst the forsaken, the Perfect Sambuddha's disciple

atirocati paññāya Sammāsambuddhasāvako.

outshines the blind and ordinary folk through his wisdom.

Puṣpavargaḥ

The Chapter about Flowers

Tahnavarggaḥ 9: The Chapter about Craving

[137 ≈ Dhp 334]

Manujassa pramattacāriṇo

For a human who lives life heedlessly

tahnā vaddhati mālutā iva,

craving increases like a clinging creeper,

sā prāplavate hurāhuram

he rushes from one place to another

phalam eṣī va vanamhi vānnaro.

like a monkey seeking fruit in the forest.

Manujassa pamattacārino

For a human who lives life heedlessly

taṇhā vaḍḍhati māluvā viya,

craving increases like a clinging creeper,

so palavatī hurāhuram

he rushes from one place to another

phalam-icchaṃ va vanasmi' vānaro.

like a monkey *desiring* fruit in the forest.

[138 ≈ Dhp 335]

Yaṃ cesā sahate jammī tahnā loke duraccayā,

That one who is overcome by these low cravings in the world, which are difficult to get past,

śokā tassa pravaddhanti ovaṭṭhā beruṇā iva.

for him griefs increase like grass that has been rained upon.

Yaṃ esā sahatī jammī taṇhā loke visattikā,

That one who is overcome by these low cravings and *attachments* in the world,

sokā tassa pavaḍḍhanti abhivaṭṭham⁷⁶ va bīraṇam.

for him griefs increase like grass that has *had heavy rain*.

⁷⁶ This is a cognate to the word to Patna, but with a different connotation.

[139 ≈ Dhp 336]

Yo cetāṃ sahaṭe jammiṃ taṇṇāṃ loke duraccayāṃ,

Whoever overcomes this low craving in the world, which is difficult to get past,

śokā tassa vivaṭṭanti udabindū va pukkhare.

griefs roll from him like a drop of water on a lotus.

Yo cetāṃ sahaṭī jammiṃ taṇṇāṃ loke duraccayāṃ,

Whoever overcomes this low craving in the world, which is difficult to get past,

sokā tamhā papatanti udabindu va pokkharā.

griefs *fall* from him like a drop of water *from* a lotus.

[140a-d ≈ Dhp 337a-d; 140ef ≈ 216cd]

Taṃ vo vademi: “Bhadraṃ vo yāvanta-ittha samāgatā”,

This I say to you: “Good luck to as many as have assembled here”,

taṇṇāṃ samūlāṃ khaṇatha, uṣīrāththī va beruṇiṃ,

dig up the root of craving, like one seeking the root (digs up) grass,

taṇṇāya khatamūlāya nāsti śokā, kato bhayaṃ?

for one who has cut off the root of craving there are no griefs, how is there fear?

Taṃ vo vadāmi: “Bhaddaṃ vo yāvanta-ittha samāgatā”,

This I say to you: “Good luck to as many as have assembled here”,

taṇṇāya mūlāṃ khaṇatha, uṣīrattho va bīraṇaṃ,

dig up the root of craving, like one seeking the root (digs up) grass,

mā vo naḷaṃ va soto va Māro bhañji punappunaṃ.

do not let Māra push you down again like a stream (pushes down) the reed.

Taṇṇāya jāyatī soko, taṇṇāya jāyatī bhayaṃ,

From craving there arises grief, from craving there arises fear,

taṇṇāya vipamuttassa natthi soko, kuto bhayaṃ?

for one who is free from craving there is no grief, how is there fear?

[141 ≈ Iti 15.1]

Tahnabitiyo puruṣo drīgham addhāna' saṃsari,

A man with craving as companion has a long time in births-and-deaths,

etthabhāvaññathābhāvaṃ, tattha tattha punappuno.

in this existence or another existence, here and there, again and again.

Taṇhādutiyo puriso dīgham addhāna' saṃsaram,

A man with craving as companion has a long time in births-and-deaths,

itthabhāvaññathābhāvaṃ saṃsāram nātivattati.

in this existence or another existence *he does not overcome births-and-deaths.*

[142 ≈ Iti 15.2]

Etam ādīnavam nyāttā, tahnā dukkhassa sambhavam,

Having understood the danger, that craving is the origination of suffering,

vītatahno anādāno, sato bhikkhū parivraje.

free from craving, without attachment, the monastic should wander mindfully.

Evam ādīnavam ñatvā, taṇham dukkhassa sambhavam,

Having understood the danger, that craving is the origination of suffering,

vītataṇho anādāno, sato bhikkhu paribbaje.

free from craving, without attachment the monastic should wander mindfully.

[143-144 ≈ Dhp 345-346]

Na taṃ dṛḍhaṃ bandhanam āhu dhīrā,
That bondage is not so strong say the wise,

yad āyasaṃ dārujaṃ babbajaṃ vā,
that is made of iron or wood or reeds,

sārattarattā maṇikuṇḍalesu
° impassioned and excited they seek out

putresu dāresu ca yā apekhā –
jewels and earrings and children and wives –

etaṃ dṛḍhaṃ bandhanam āhu dhīrā,
that bondage is strong say the wise,

ohāriṃsaṃ sukhumaṃ, dupramuñcaṃ,
dragging down, subtle, hard to get free from,

etap-pi chettāna vrajanti santo⁷⁷
having cut this down the good go peacefully

anapekhino, sabbadukhaṃ prahāya.
seeking nothing, abandoning all suffering.

Na taṃ daḷhaṃ bandhanam-āhu dhīrā,
That bondage is not so strong say the wise,

yad-āyasaṃ dārujaṃ pabbajaṃ-ca,
that is made of iron or wood or reeds,

sārattarattā maṇikuṇḍalesu
° impassioned and excited they seek out

puttesu dāresu ca yā apekhā –
jewels and earrings and children and wives –

etaṃ daḷhaṃ bandhanam-āhu dhīrā,
that bondage is strong say the wise,

ohāriṃsaṃ sithilaṃ, duppamuñcaṃ,
dragging down *the lax*, hard to get free from,

⁷⁷ *Santo* is singular while the verb *vrajanti* is plural. Cone doesn't discuss this reading for some reason; maybe it is a mistake for *santā*?

etam-pi chetvāna, paribbajanti
having cut this down, *they wander about*

anapekkhino, kāmasukhaṃ pahāya.
seeking nothing, abandoning *the happiness in pleasure.*

[145-146 ≈ Dhp 186-187]

Na kāhāpaṇavāseṇa ttrettī kāmesu vijjati,
Not through a rain of coins is satisfaction found for sense desires,

“Appāssādā dukhā kāmā,” iti viññāya paṇḍito,
the wise one knowing: “Sense pleasures have little joy, (much) suffering,”

api divvesu kāmesu ratim so nādhigacchati.
does not find delight even in heavenly pleasures.

Tahnakkhayarato hoti Sammasambuddhasāvako.
The disciple of the Perfect Sambuddha delights in craving’s destruction.

Na kahāpaṇavassena titti kāmesu vijjati,
Not through a rain of coins is satisfaction found for sense desires,

“Appassādā dukhā kāmā,” iti viññāya paṇḍito,
the wise one knowing: “Sense pleasures have little joy, (much) suffering,”

api dibbesu kāmesu ratim so nādhigacchati.
does not find delight even in heavenly pleasures.

Taṇhakkhayarato hoti Sammāsambuddhasāvako.
The disciple of the Perfect Sambuddha delights in craving’s destruction.

[147 ≈ Dhp 352]

Vītatahno anādāno, niruttīpadakovido,

Without craving, without attachment, skilled in words and their explanation,

akkharāṇāṃ sannipātena, ñāyyā pūrvvāparāṇi so,

knowing how syllables are arranged, which come before and which after,

sa ve antimaśārīro mahāprañño ti vuccati.

the one in his final body is said to be one of great wisdom.

Vītataṅho anādāno, niruttīpadakovido,

Without craving, without attachment, skilled in words and their explanation,

akkharāṇāṃ sannipātāṃ, jaññā pubbaparāṇi ca,

knowing how syllables are arranged, which come before and which after,

sa ve antimaśārīro mahāpañño mahāpuriso ti vuccati.

the one in his final body is said to be *a great person*, one of great wisdom.

[148 ≈ Dhp 341]

Saritāni sinehitāni ca

° There are flowing streams of affection and

somanassāni bhavanti jantuno,

mental happinesses for a person,

ye sātasiṭā sukheṣiṇo,

pleasure-dependent they seek happiness,

te ve jātijaropagā narā.

those people undergo birth and old age.

Saritāni sinehitāni ca

° There are flowing streams of affection and

somanassāni bhavanti jantuno,

mental happinesses for a person,

te sātasiṭā sukhesino,

pleasure-dependent they seek happiness,

te ve jātijarūpagā narā.

those people undergo birth and old age.

[149 ≈ Dhp 342]

Tahnāya purekkhaṭā prajā
People surrounded by craving

parisappanti śāso va bādhito,
crawl round like a hare in a trap,

te sañjotanasaṅgasaṅgasattā,
they are attached and clinging to fetters,⁷⁸

gabbham upenti punappuno ciraṃ pi.
they come back again and again to the womb for a long time.

Tasiṇāya purakkhatā pajā
People surrounded by craving

parisappanti saso va bādhito,
crawl round like a hare in a trap,

saṃyojanasaṅgasattakā
attached and clinging to fetters

dukkham-upenti punappunaṃ cirāya.
they come back again and again to *suffering* for a long time.

⁷⁸ Presuming here that *sañjotana* = *saṃyojana*.

[150 ≈ Dhp 348]

Muñca pure, muñca pacchato,
Be free of the past, be free of the future,

majjhe muñca, bhavassa pāragū,
be free of the present, after crossing over (all) existence,

sabbattha vimuttamānaso,
with mind liberated in every way,

na puno jātijarām upehisi.
you will not return to birth and old age.

Muñca pure, muñca pacchato,
Be free of the past, be free of the future,

majjhe muñca, bhavassa pāragū,
be free of the present, after crossing over (all) existence,

sabbattha vimuttamānaso,
with mind liberated in every way,

na punaṃ jātijaraṃ upehisi.
you will not return to birth and old age.

[151 ≈ Dhp 344]

Yo nivvanadho vanā tu mutto,

The one who is free from desires, who is free in the forest,

vanamutto vanam eva dhāvati,

(though) free from the forest, runs back to the forest,

taṃ puggalam etha paśśatha,

come here and look at that person,

mutto bandhanam eva dhāvati.

(though) free, he runs back to bondage.

Yo nibbanatho vanādhimutto,

The one who is free from desires, who is *intent on* the forest,

vanamutto vanam-eva dhāvati,

(though) free from the forest, runs back to the forest,

taṃ puggalam-etha passatha,

come here and look at that person,

mutto bandhanam-eva dhāvati.

(though) free, he runs back to bondage.

[152 ≈ Dhp 356]

Ttriṇadoṣāṇi khettrāṇi, rāgadoṣā ayaṃ prajā,

Fields are ruined by grassy weeds, these people are ruined by passion,

tassā hi vītarāgesu dinnam hoti mahapphalam.

therefore there is great fruit for that given to those without passion.

Tiṇadosāṇi khettāni, rāgadosā ayaṃ pajā,

Fields are ruined by grassy weeds, these people are ruined by passion,

tasmā hi vītarāgesu dinnam hoti mahapphalam.

therefore there is great fruit for that given to those without passion.

[153 ≈ Dhp 357]

Ttriṇadoṣāṇi khettrāṇi, doṣadoṣā ayam prajā,

Fields are ruined by grassy weeds, these people are ruined by hatred,

tassā hi vītadoṣesu dinnam hoti mahapphalam.

therefore there is great fruit for that given to those without hatred.

Tiṇadosāni khetṭāni, dosadosā ayam pajā,

Fields are ruined by grassy weeds, these people are ruined by hatred,

tasmā hi vītadosesu dinnam hoti mahapphalam.

therefore there is great fruit for that given to those without hatred.

[154 ≈ Dhp 358]

Ttriṇadoṣāṇi khettrāṇi, mohadoṣā ayam prajā,

Fields are ruined by grassy weeds, these people are ruined by delusion,

tassā hi vītamohehu dinnam hoti mahapphalam.

therefore there is great fruit for that given to those without delusion.

Tiṇadosāni khetṭāni, mohadosā ayam pajā,

Fields are ruined by grassy weeds, these people are ruined by delusion,

tasmā hi vītamohehu dinnam hoti mahapphalam.

therefore there is great fruit for that given to those without delusion.

[155 ≈ Dhp 99]

Ramaṇīyaṃ vatāraṇṇaṃ yamhiṃ na ramate jano,

The delightful wilderness wherein the people do not delight,

vītarāgāttha raṃsanti, nāññe kāmagaveṣiṇo.

those without passion delight therein, (but) not those who seek sense pleasures.

Ramaṇīyāni araññāni yattha na ramatī jano,

The delightful *wildernesses where* the people do not delight,

vītarāgā ramissanti, na te kāmagavesino.

those without passion will delight *in*, (but) not those who seek sense pleasures.

[156 ≈ Dhp 338]

Yathā pi mūle anupadrute dṛḍhe

Just as when the root remains firm and undamaged

chinno pi rukkho, punar-īva jāyati,

though the tree was cut down, it springs up again,

em eva tahnānuśaye anūhate

so when the tendency to craving is not rooted out

nivvattate dukkham idaṃ punappuno.

this suffering appears again and again.

Yathā pi mūle anupaddave daḷhe

Just as when the root remains firm and *untroubled*

chinno pi rukkho, punar-eva rūhati,

though the tree was cut down, it *grows* again,

evam-pi taṇhānusaye anūhate

so when the tendency to craving is not rooted out

nibbattatī dukkham-idaṃ punappunaṃ.

this suffering appears again and again.

Tahnavaṛgaḥ

The Chapter about Craving

Malavarggaḥ 10: The Chapter about Stains

[157 ≈ Dhp 241]

Asajjhāyamaḷā Vedā, anuṭṭhāṇamaḷā gharā,

Lack of repetition is the ruin of the Vedā, a lack of maintenance is the ruin of homes,

malo vaṇṇassa kosajjaṃ, pramādo rakkhatāṃ malo.

indolence is the ruin of one's appearance, heedlessness is the ruin of those on guard.

Asajjhāyamaḷā mantā, anuṭṭhāṇamaḷā gharā,

Lack of repetition is the ruin of *chants*,⁷⁹ a lack of maintenance is the ruin of homes,

malaṃ vaṇṇassa kosajjaṃ, pamādo rakkhato malaṃ.

indolence is the ruin of one's appearance, heedlessness is the ruin of *the one* on guard.

[158 ≈ Dhp 242]

Malo istiye duccharitaṃ, maccheraṃ dadatāṃ malo,

Bad conduct is a woman's stain, stinginess is a giver's stain,

malo pāpāni kammāṇi assim loke paramhi ca.

wicked deeds are a stain both in this world and in the next.

Malitthiyā duccharitaṃ, maccheraṃ dadato malaṃ,

Bad conduct is a woman's stain, stinginess is a giver's stain,

malā ve pāpakā dhammā asmim loke paramhi ca.

wicked actions are indeed stains both in this world and in the next.

[159 ≈ Dhp 243]

Tato malataraṃ brūmi, avijjā maraṇaṃ malaṃ,

I say there is a stain worse than that, ignorance is a deadly stain,

ete male prahattāna, nimmalā caratha, bhikkhavo!

after abandoning those stains, live without stains, monastics!

Tato malā malataraṃ, avijjā paramaṃ malaṃ,

A stain that is worse than that *stain*, ignorance is the *supreme* stain,

etaṃ malaṃ pahatvāna, nimmalā hotha, bhikkhavo!

after abandoning *that* stain, *be* without stains, monastics!

⁷⁹ The word is different in the Pāḷi, but the meaning is the same.

[160 ≈ Dhp 240]

Ayasā tu malo samuṭṭhito,
As a (rust) stain arises from iron,

tato uṭṭhāya, tam eva khādati,
and arisen from that, it eats it away,

em eva vidhūnacāriyaṃ –
so with one who is overindulgent –

sakāni kammāṇi nayanti doggaṭim.
his deeds lead him to a bad destiny.

Ayasā va malaṃ samuṭṭhitam,
As a (rust) stain arises from iron,

tad-uṭṭhāya, tam-eva khādati,
and arisen from that, it eats it away,

evaṃ atidhonacāriṇaṃ –
so with one who is overindulgent –

sakakammāni nayanti duggaṭim.
his deeds lead him to a bad destiny.

[161 ≈ Dhp 235]

Pāṇḍupalāso ca dāni 'si,
You are now a withered leaf,

Yamapuruṣā pi ca te upaṭṭhitā,
Yama's men⁸⁰ stand waiting for you,

uyyogamukhe ca tiṭṭhasi,
you stand at decay's door,

pātheyam pi ca te na vijjati.
with no provisions for the journey found.

Paṇḍupalāso va dāni 'si,
You are now *like* a withered leaf,

Yamapurisā pi ca taṃ upaṭṭhitā,
Yama's men stand waiting for you,

uyyogamukhe ca tiṭṭhasi,
you stand at decay's door,

pātheyyam-pi ca te na vijjati.
with no provisions for the journey found.

⁸⁰ *Yama's men* means those who greet the dead when they pass on to the next world.

[162b cf. Dhp 239cd; 162cd ≈ Dhp 236cd]

Uyyamassa ghaṭassa āttanā,
You should strive and endeavour by yourself,

kammāro rajataṃ va niddhame,
like a smith, you should remove the stain,

niddhāntamalo, anaṅgano,
removing the stain, blemishless,

bitiyāṃ ariyabhūmim esi.
you seek the second noble realm.

Anupubbena medhāvī, thokathokaṃ khaṇe khaṇe,
The sagacious one gradually, little by little, moment by moment,

kammāro rajatasseva, niddhame malam-attano.
should remove *the stain from himself*, like a smith (removes the stain) from silver.

niddhantamalo, anaṅgaṇo,
removing the stain, blemishless,

dibbaṃ ariyabhūmim-ehisi.
you *will go to* the *divine and* noble realm.

[163 ≈ Dhp 239]

Anupūrvveṇa medhāvī, thokathokaṃ khaṇe khaṇe,
The sage gradually, little by little, moment by moment,

kammāro rajatasseva, niddhame malam āttano.
should remove the stain from himself, like a smith (removes the stain) from silver.

Anupubbena medhāvī, thokathokaṃ khaṇe khaṇe,
The sage gradually, little by little, moment by moment,

kammāro rajatasseva, niddhame malam-attano.
should remove the stain from himself, like a smith (removes the stain) from silver.

[164 ≈ Dhp 244]

Sujīvaṃ ahirīkena, saṅkiliṣṭaṇ tu jīvati,

Life is light for one without shame, he lives a life with defilements,

prakkhaṇḍinā pragabbheṇa, kākaśūreṇa dhansinā.

backbiting and recklessness, with the bold courage of a crow.

Sujīvaṃ ahirīkena, kākaśūreṇa dhansinā,

Life is light for one without shame, with the bold courage of a crow,

pakkhandinā pagabbhena, saṅkiliṭṭhena jīvitam.⁸¹

living a life with defilements, backbiting and recklessness.

[165 ≈ Dhp 245]

Hirīmatā tu dujjīvaṃ, niccaṃ śucigaveṣiṇā,

Life is hard when endowed with shame, for the one constantly seeking purity,

alīnenāpragabbheṇa, śuddhājīvena paśśatā.

for one sincere, and not reckless, looking for purity of life.

Hirīmatā ca dujjīvaṃ, niccaṃ sucigavesinā,

Life is hard when endowed with shame, for the one constantly seeking purity,

alīnenāpagabbhena, suddhājīvena passatā.

for one sincere, and not reckless, looking for purity of life.

⁸¹ The meaning is more or less the same as in Pāḷi, but the line order is different.

[166 ≈ Dhp 252]

Supaśśaṃ vajjaṃ aṅṅesaṃ, āttano puna duddaśaṃ,

Easy to see are others' fault, but one's own is hard to see,

paraśaṃ iha vajjāni uppunāti yathā busaṃ,

for one sifts other peoples' faults like they were chaff,

āttano puna chādeti, kalim va kṛtavāṃ śaṭho.

but conceals one's own (faults), like a crafty player (conceals) his defeat.

Sudassaṃ vajjam-aṅṅesaṃ, attano pana duddasaṃ,

Easy to see are others' fault, but one's own is hard to see,

paraśaṃ hi so vajjāni opuṇāti yathā bhusaṃ,

for one sifts other peoples' faults like they were chaff,

attano pana chādeti, kalim va kitavā saṭho.

but conceals one's own (faults), like a crafty *cheat* (conceals) his defeat.

[167 ≈ Dhp 163]

Sukarāṇi asādhūni, āttano ahitāni ca,

Easily done are things not good, and unbeneficial for oneself,

yaṃ ve hitaṃ ca sādhuñ-ca taṃ ve paramadukkaraṃ.

but that which is beneficial and good is supremely hard to do.

Sukarāṇi asādhūni, attano ahitāni ca,

Easily done are things not good, and unbeneficial for oneself,

yaṃ ve hitaṃ-ca sādhuñ-ca taṃ ve paramadukkaraṃ.

but that which is beneficial and good is supremely hard to do.

[168a-c ≈ Dhp 163a-c]

Sukarāṇi asādhūni, āttano ahitāni ca,

Easily done are things not good, and unbeneficial for oneself,

yāni hitāni sādhuñi tāni kurvvanti paṇḍitā.

but (only) those beneficial and good are done by the wise.

Sukarāṇi asādhūni, attano ahitāni ca,

Easily done are things not good, and unbeneficial for oneself,

yaṃ ve hitaṃ-ca sādhuñ-ca taṃ ve paramadukkaraṃ.

but *that* which is beneficial and good *is supremely hard to do.*

[169abef ≈ Dhp 316; 169c-f ≈ 317]

Alajjitavve lajjanti, lajjitavve na lajjatha,⁸²

They are ashamed of what is not shameful, not ashamed of what is shameful,

abhaye bhayadaṁśāvī, bhaye cābhayadaṁsīno,

seeing fear in what is not fearful, not seeing fear in what is fearful,

micchadr̥ṣṭhisamādānā, sattā gacchanti doggaṭiṁ.

undertaking wrong views, beings go to a bad destiny.

Alajjitāye lajjanti, lajjitāye na lajjare,

They are ashamed of what is not shameful, not ashamed of what is shameful,

micchādiṭṭhisamādānā, sattā gacchanti duggaṭiṁ.

undertaking wrong views, beings go to a bad destiny.

Abhaye bhayadassino, bhaye cābhayadassino,

Seeing fear in what is not fearful, not seeing fear in what is fearful,

micchādiṭṭhisamādānā, sattā gacchanti duggaṭiṁ.

undertaking wrong views, beings go to a bad destiny.

[170 ≈ Dhp 318]

Avajje vajjamatino, vajje cāvajjasaññino,

Finding blame in what is blameless, not perceiving blame in what is blameable,

micchadr̥ṣṭhisamādānā, sattā gacchanti doggaṭiṁ.

undertaking wrong views, beings go to a bad destiny.

Avajje vajjamatino, vajje cāvajjadassino,

Finding blame in what is blameless, not *seeing* blame in what is blameable,

micchādiṭṭhisamādānā, sattā gacchanti duggaṭiṁ.

undertaking wrong views, beings go to a bad destiny.

⁸² *Lajjatha* looks like a 2nd person plural here, but that hardly makes sense in context.

[171 ≈ Dhp 11]

Asāre sāramatino, sāre cāsārasañño,

Finding the essential in the unessential, and perceiving the unessential in the essential,

te sāraṇā nādhigacchanti, micchasaṅkappagocārā.

they do not understand what is the essential, and resort to wrong intention.

Asāre sāramatino, sāre cāsāradassino,

Finding the essential in the unessential, *seeing* the unessential in the essential,

te sāraṇā nādhigacchanti, micchāsaṅkappagocārā.

they do not understand what is the essential, and resort to wrong intention.

[172 ≈ Dhp 12]

Sāraṇā-ca sārato ññāttā, asāraṇā-ca asārato,

Knowing the essential in what is essential, and the unessential in what is unessential,

te sāraṇā adhigacchanti, sammasaṅkappagocārā.

they understand what is essential, and resort to right intention.

Sāraṇā-ca sārato ñātvā, asāraṇā-ca asārato,

Knowing the essential in what is essential, and the unessential in what is unessential,

te sāraṇā adhigacchanti, sammāsaṅkappagocārā.

they understand what is essential, and resort to right intention.

[173 ≈ Dhp 209]

Ayoge yuñjyāttānaṃ, yogamhi ca ayuñjīya,

Engaging oneself in what is not suitable, not engaging in what is suitable,

atthaṃ hettā priyaggrāhī, pṛhayantatthānuyogināṃ.

abandoning the good, grasping the loved, they envy those who endeavour for good.

Ayoge yuñjam-attānaṃ, yogasmiñ-ca ayojayaṃ,

Engaging oneself in what is not suitable, not engaging in what is suitable,

atthaṃ hitvā piyaggāhī, pihetattānuyogināṃ.

abandoning the good, grasping the loved, *he envies the one who endeavours for himself.*

Malavarggaḥ

The Chapter about Stains

Bālavarggaḥ 11: The Chapter about Fools

[174 ≈ Dhp 66]

Caranti bālā dummedhā amitteṇa-r-iva āttanā,
Stupid fools live having themselves as their own foes,

karontā pāpakam kammaṃ, yaṃ hoti kaṭukapphalam.
committing wicked deeds, which produce bitter fruit.

Caranti bālā dummedhā amitteneva attanā,
Stupid fools live having themselves as their own foes,

karontā pāpakam kammaṃ, yaṃ hoti kaṭukapphalam.
committing wicked deeds, which produce bitter fruit.

[175 ≈ Dhp 67]

Kathaṅ-ca taṃ kare kammaṃ, yaṃ kattā anutappati,
How could he do that deed, which, having done, one has regret,

yassa amśumukho rodam, vipākam paṭisevati.
for which he has tears on his face, as the result follows him round.

Na taṃ kammaṃ kataṃ sādhu, yaṃ katvā anutappati,
That deed is not well done, which, having done, one has regret,

yassa assumukho rodam, vipākam paṭisevati.
for which he has tears on his face, as the result follows him round.

[176 ≈ Dhp 68]

Taṃ ca kammaṃ kataṃ sādhu, yaṃ kattā nānutappati,
But that deed is well done, which, having done, one has no regret,

yassa pratīto sumano, vipākam paṭisevati.
for which he is pleased and happy, as the result follows him round.

Tañ-ca kammaṃ kataṃ sādhu, yaṃ katvā nānutappati,
But that deed is well done, which, having done, one has no regret,

yassa patīto sumano, vipākam paṭisevati.
for which he is pleased and happy, as the result follows him round.

[177 ≈ Dhp 72]

Yāvad eva anathhāya, ñāttam bālassa jāyati,

As far as learning arises for a fool, it is only to his disadvantage,

hanti bālassa śukrāṅgam, muddham assa nipātaye.

it destroys the fool's good quality, and it will destroy his head.

Yāvad-eva anathhāya, ñāttam bālassa jāyati,

As far as learning arises for a fool, it is only to his disadvantage,

hanti bālassa sukkaṃsaṃ, muddham-assa vipātayaṃ.

it destroys the fool's good *fortune*, and it will destroy his head.

[178-179ab ≈ Dhp 73-74]

Asatāṃ bhāvanam icchanti, purekkhāraṇ-ca bhikkhusu,

He wishes for the respect that is lacking, and status amongst the monastics,

āvāsesu ca essar¹yaṃ, pūjāṃ parakulesu ca:

for control in the living quarters, and worship amongst good families:

“Mameva katamannentu gṛhī pravrajitā ca ye,

“Householders and renunciants should think this was done by me,

na me pratibalā assa, kiccākiccesu kesuci”,

let none be a match for me, in all to be done and not done”,

iti bālassa saṅkappo, icchā māno ca vaddhati.

so does the fool think, (meanwhile) his desires and conceit increase.

Asatāṃ bhāvanam-iccheyya, purekkhāraṇ-ca bhikkhusu,

He *may wish* for the respect that is lacking, and status amongst the monastics,

āvāsesu ca issar¹yaṃ, pūjā parakulesu ca:

for control in the living quarters, and worship amongst good families:

“Mameva kata’ maññantu gihī pabbajitā ubho,

“Householders and renunciants should *both* think this was done by me,

mameva ativasā assu, kiccākiccesu kismici”,

let them (all) be under my sway, in all to be done and not done”,

iti bālassa saṅkappo, icchā māno ca vaḍḍhati.

so does the fool think, (meanwhile) his desires and conceit increase.

[180cd(-181)⁸³ ≈ Dhp 75]

Aññā hi lābhopaniṣā, aññā Nibbāṇagāminī,

For the means to gains is one thing, the (path) going to Nibbāna another,

evam etaṃ yathābhūtaṃ paśsaṃ Buddhassa sāvako

thus seeing this as it really is the disciple of the Buddha

sakkāraṃ nābhinandeyā, vivekam anubrūhaye.

should not delight in honours, (but) practise in solitude.

Aññā hi lābhūpaniṣā, aññā Nibbāṇagāminī,

For the means to gains is one thing, the (path) going to Nibbāna another,

evam-etaṃ abhiññāya bhikkhu Buddhassa sāvako

thus *knowing* this the *monastic* disciple of the Buddha

sakkāraṃ nābhinandeyya, vivekam-anubrūhaye.

should not delight in honours, (but) practise in solitude.

[182 ≈ SN 7.1.3]

Jayaṃ ve manyate bālo, vācāya paruṣaṃ bhaṇaṃ,

The fool thinks there is success, when he speaks words that are rough,

satāṃ hesa jayo hoti yā titikkhā vijānato.

but for the one who knows, endurance is the success of the good.

Jayaṃ ve maññate bālo, vācāya pharusāṃ bhaṇaṃ,

The fool thinks there is success, when he speaks words that are rough,

jayañ-cevassa taṃ hoti yā titikkhā vijānato.

but for the one who knows, endurance is *his* success.

⁸³ Cone has divided the previous pair of verses and this pair differently, so that there are five verses instead of four, as here. As this goes against both the sense and the division in the Pāḷi parallel, it seems the division is wrong. To maintain consistency with Cone's edition I have marked these three *pādayugas* as 180-181, although strictly speaking it is only one verse.

[183 ≈ SN 11.1.4 v. 8]

Abalaṃ tassa balaṃ hoti yassa bālabalaṃ balaṃ,

Without power is the power of him whose power is the power of a fool,

balassa Dhammaguttassa paṭivattā na vijjati.

reproach is not found for the powerful one, protected by Dhamma.

Abalaṃ taṃ balaṃ āhu, yassa bālabalaṃ balaṃ,

They say that power is powerless, whose power is the power of a fool,

balassa Dhammaguttassa paṭivattā na vijjati.

reproach is not found for the powerful one, protected by Dhamma.

[184 ≈ Dhp 63]

Yo bālo bālamānī, paṇḍito cāpi tattha so,

The fool who conceives he is a fool, is at least wise in that (matter),

bālo tu paṇḍitamānī, sa ve bālo ti vuccati.

the fool who is proud of his wisdom, he is said to be a fool indeed.

Yo bālo maññati bālyaṃ, paṇḍito vāpi tena so,

The fool who *knows (his) foolishness*, is at least wise in that (matter),

bālo ca paṇḍitamānī, sa ve bālo ti vuccati.

the fool who is proud of his wisdom, he is said to be a fool indeed.

[185 ≈ Dhp 60]

Drīghā assupato rātrī, drīghaṃ śāntassa yojanaṃ,

Long is the night for one who sleeps not, long is a league for one tired,

drīgho bālānā saṃsāro Saddhammam avijānatāṃ.

long is the round of births and deaths for fools who know not True Dhamma.

Dīghā jāgarato ratti, dīghaṃ santassa yojanaṃ,

Long is the night *for one awake*, long is a league for one tired,

dīgho bālānaṃ saṃsāro Saddhammaṃ avijānataṃ.

long is the round of births and deaths for fools who know not True Dhamma.

[186 ≈ Iti 76.5]

Pūtimacche kuśāggreṇa yo naro upanahyati,

That man who wraps up rotting fish with the best fragrant grass,

kuśā pi pūtim vāyanti, evaṃ bālopasevanā.

makes the fragrant grass smell rotten, (and) so with those who associate with fools.

Pūtimacchaṃ kusaggena yo naro upanayhati,

That man who wraps up rotting fish with the best fragrant grass,

kuśā pi pūti vāyanti, evaṃ bālūpasevanā.

makes the fragrant grass smell rotten, (and) so with those who associate with fools.

[187 ≈ Iti 76.6]

Tagarañ-ca palāśamhi yo naro upanahyati,

That man who wraps up pinwheel⁸⁴ in flame-tree leaves,

pattaṃ pi surabhiṃ vāti evaṃ dhīropasevanā.

makes even the leaf fragrant, (and) so with those who associate with the wise.

Tagarañ-ca palāśena yo naro upanayhati,

That man who wraps up pinwheel in flame-tree leaves,

pattā pi surabhi vāyanti, evaṃ dhīrūpasevanā.

makes even the *leaves* fragrant, (and) so with those who associate with the wise.

[188 ≈ Iti 76.2]

Akaronto pi ce pāpaṃ karonte upasevati,

If one who does no wickedness associates with those who do,

śaṅkiyo hoti pāpamhi, avaṇṇo cāssa rūhati.

he is suspected of wickedness, and his disrepute increases.

Akaronto pi ce pāpaṃ karontam-upasevati,

If one who does no wickedness associates with *one who does*,

saṅkiyo hoti pāpasmiṃ, avaṇṇo cassa rūhati.

he is suspected of wickedness, and his disrepute increases.

⁸⁴ *Pinwheel* (*Tabernaemontana divaricata*) is a common and fragrant flower.

[189 ≈ Iti 76.4]

Sevamāno sevamāne sampuṭṭho samphusam pare,

An associate associating with others who are touched by contacts,

śaro litto kalāpe vā, alitte upalimpati,

like a smeared arrow in a bunch, smears that which is unsmeared,

upalepabhayā dhīro neva pāpasakhā siyā.

fearing being smeared the wise one will not have wicked friends.

Sevamāno sevamānam samphuṭṭho samphusam param,

An associate associating with *another* who is touched by contacts,

saro diddho kalāpam va, alittam upalimpati,

like a *poisoned* arrow in a bunch, smears that which is unsmeared,

upalepabhayā dhīro neva pāpasakhā siyā.

fearing being smeared the wise one will not have wicked friends.

[190 ≈ Iti 76.7 a-d]

Tassā phalapuṭṭasseva ñāyyā sampākam āttano,

Therefore⁸⁵ knowing the result for oneself of the fruit container,

asanto nopaseveyā, santo seveya paṇḍito.

he should not follow the bad one, the wise one should associate with the good one.

Tasmā pattapuṭṭasseva ñatvā sampākam attano,

Therefore knowing the result for oneself of the *leaf* container,

asante nopaseveyya, sante seveyya paṇḍito,

he should not follow the bad, the wise one should associate with the good,

asanto nirayaṃ nenti, santo pāpenti suggaṭṭim.

the bad lead one to the underworld, the good attain heaven.

⁸⁵ *Therefore* is said referring back to the group of verses beginning with 186 above.

[191 ≈ Dhp 64]

Yāvaj jīvaṃ pi ce bālo paṇḍite pay¹rupāsati,

Even if a fool attends on a wise man for his whole life long,

neva Dhammaṃ vijānāti, dravvī sūparasān iva.

he does not learn Dhamma, like the spoon learns not the taste of curry.

Yāvajīvam-pi ce bālo paṇḍitaṃ pay¹rupāsati,

Even if a fool attends on a wise man for his whole life long,

na so Dhammaṃ vijānāti, dabbī sūparasāṃ yathā.

he does not learn Dhamma, *just as* spoon learns not the taste of curry.

[192 ≈ Dhp 65]

Muhuttam api ce prañño paṇḍite pay¹rupāsati,

If a perceptive man attends on a wise man even for a second,

khipraṃ Dhammaṃ vijānāti, jivhā sūparasān iva.

he quickly learns Dhamma, like the tongue (learns) the taste of curry.

Muhuttam-api ce viññū⁸⁶ paṇḍitaṃ pay¹rupāsati,

If a perceptive man attends on a wise man even for a second,

kippaṃ Dhammaṃ vijānāti, jivhā sūparasāṃ yathā.

he quickly learns Dhamma, *just as* the tongue (learns) the taste of curry.

[193 ≈ Dhp 121]

Nāppaṃ pāpassa mañneyā: na me taṃ āgamiṣyati,

One should not despise a little wickedness (thinking): it will not come to me,

udabindunipātena udakumbho pi pūrati,

through the falling of water drops the water-pot is (quickly) filled,

pūrate bālo pāpassa thokathokaṃ pi ācinam.

the fool, gathering bit by bit, becomes full of wickedness.

Māppamaññetha pāpassa: na maṃ taṃ āgamissati,

One should not despise a little wickedness (thinking): it will not come to me,

udabindunipātena udakumbho pi pūrati,

through the falling of water drops the water-pot is (quickly) filled,

bālo pūrati pāpassa thokaṃ thokam-pi ācinam.

the fool, gathering bit by bit, becomes full of wickedness.

⁸⁶ The word is different, but the meaning is similar.

[194 ≈ Dhp 122]

Nāppam̐ puññassa manyeyā: na me taṃ āgamiṣyati,

One should not despise little merit (thinking): it will not come to me,

udabindunipātena udakumbho pi pūراتi,

through the falling of water drops the water-pot is (quickly) filled,

pūrate prañño puññassa thokathokaṃ pi ācinam̐.

the wise one, gathering bit by bit, becomes full of merit.

Māppamaññetha puññassa: na maṃ taṃ āgamissati,

One should not despise a little merit (thinking): it will not come to me,

udabindunipātena udakumbho pi pūراتi,

through the falling of water drops the water-pot is (quickly) filled,

dhīro pūراتi puññassa thokathokam-pi ācinam̐.

the wise one, gathering bit by bit, becomes full of merit.

Bālavarggaḥ

The Chapter about Fools

Daṇḍavarggaḥ

12: The Chapter about the Stick

[195 ≈ Dhp 141]

Na naggacar'yā na jaṭā na paṅko,
Neither going naked, nor matted hair, nor mud,

nānāśanam tthaṇḍīlasāyikā vā,
nor fasting or lying on stony ground,

rajocelaṃ ukkuṭukapradhānam,
dusty clothes, (or) striving while squatting,

śodhenti māccam avitiṇṇakañcham.
can purify a mortal who has not removed uncertainty.

Na naggacar'yā na jaṭā na paṅkā,
Neither going naked, nor matted hair, nor mud,

nānāsakā thaṇḍīlasāyikā vā,
nor fasting or lying on stony ground,

rājo ca jallam ukkuṭikappadhānam,
dust *and dirt*, (or) striving while squatting,

sodhenti maccam avitiṇṇakankham.
can purify a mortal who has not removed uncertainty.

[196 ≈ Dhp 142]

Alaṅkato cāpi samaṃ careyā,
Even if he were to adorn himself,

dānto śānto niyato Dhammacārī,
(but) is trained, peaceful, settled, living by Dhamma,

sabbesu prāṇesu nidhāya daṇḍaṃ,
and has put aside the stick towards all living beings,

so brāhmaṇo so śamaṇo sa bhikkhū.
he is a brahmin, an ascetic, a monastic.

Alaṅkato ce pi samaṃ careyya,
Even if he were to adorn himself,

santo danto niyato brahmacārī,
(but) is peaceful, trained,⁸⁷ settled, *spiritual*,

sabbesu bhūtesu nidhāya daṇḍaṃ,
and has put aside the stick towards all *beings*,

so brāhmaṇo so samaṇo sa bhikkhu.
he is a brahmin, an ascetic, a monastic.

[197 ≈ Dhp 133]

Mā vade paruṣaṃ kañci, vuttā paṭivadeyu' taṃ,
Do not speak anything harsh, spoken to they might answer back to you,

dukkhā hi sārambhakathā, paṭidaṇḍā phuseyu' taṃ.
for arrogant talk entails misery, and they might strike you back with a stick.

Māvoca pharusam kañci, vuttā paṭivadeyyu' taṃ,
Do not *say* anything harsh, spoken to they might answer back to you,

dukkhā hi sārambhakathā, paṭidaṇḍā phuseyyu' taṃ.
for arrogant talk entails misery, and they might strike you back with a stick.

⁸⁷ Word order of these two words is different from Patna.

[198ab ≈ Dhp 134ab; 198cd ≈ AN 8.3.9 v.6cd]

Sace iresi āttānaṃ kaṃso upahato-r-iva,

If you make a sound like a gong that is struck,

jātimaraṇasaṃsāraṃ ciraṃ praccanubhohisi.

you will undergo the rounds of births and deaths for a long time.

Sace neresi attānaṃ kaṃso upahato yathā,

If you make *no sound* like a gong that is broken,⁸⁸

esa pattosi Nibbānaṃ, sārambho te na vijjati.

this is (like) one who has attained Nibbāna, contention is not to be found.

Avijjānivuto poso Saddhammaṃ aparādhiko,

A man obstructed by ignorance who has offended against the Good Dhamma,

jātimaraṇasaṃsāraṃ ciraṃ paccanubhossati.

will undergo the rounds of births and deaths for a long time.

[199 ≈ Dhp 134]

Na ce iresi āttānaṃ kaṃso anupahato-r-iva,

If you make no sound like a gong that is not struck,

esa prātto si Nibbānaṃ, sārambhā te na vijjati.

you are (like) one who has attained Nibbāna, contention is not found in you.

Sace neresi attānaṃ kaṃso upahato yathā,

If you make no sound like a gong that is broken,

esa pattosi Nibbānaṃ, sārambho te na vijjati.

you are (like) one who has attained Nibbāna, contention is not found in you.

⁸⁸ The word *upahata* is the same in both verses, but the meaning of the simile is different in the Pāḷi; the meaning we must have for Patna is defined by the sense we need for the next verse. *Upahanati* means both *striking* and *destroying, breaking*.

[200 ≈ Dhp 135]

Yathā daṇḍena gopālo gāvo pājeti gocaraṃ,

Like a cowherd with a stick drives cattle to pasture,

evaṃ jarā ca maccū ca prāṇināṃ adhvattati.

so do old age and death overpower living beings.

Yathā daṇḍena gopālo gāvo pāceti gocaraṃ,

Like a cowherd with a stick drives cattle to pasture,

evaṃ jarā ca maccu ca āyuraṃ pācenti pāṇināṃ.

so do old age and death *drive life out of* beings.

[201a ≈ Dhp 135a; 201c-f ≈ Dhp 315c-f]

Yathā daṇḍena gopālo gāvo rakṣati sāmīnāṃ,

Like a cowherd with a stick protects the owner's cattle,

evaṃ rakkhatha āttānaṃ, khaṇo vo mā upaccagū,

so one should watch over oneself, and you should not let the moment pass,

khaṇātītā hi śocanti nirayamhi samappitā.

for when the chance has passed they grieve when consigned to the underworld.

Yathā daṇḍena gopālo gāvo pāceti gocaraṃ,

Like a cowherd with a stick *drives* cattle *to pasture*,

evaṃ jarā ca maccu ca āyuraṃ pācenti pāṇināṃ.

so do old age and death *drive life out of* beings.

Nagaraṃ yathā paccantaṃ guttaṃ santarabāhiraṃ,

As a border town is guarded on the inside and the outside,

evaṃ gopetha attānaṃ, khaṇo vo mā upaccagā,

so one should watch over oneself, and you should not let the moment pass,

khaṇātītā hi socanti nirayamhi samappitā.

for when the chance has passed they grieve when consigned to the underworld.

[202 ≈ Dhp 130]

Sabbe trasanti daṇḍānāṃ, sabbesaṃ jīvitāṃ priyaṃ,
Everyone trembles at sticks, for all of them life is dear,

āttānaṃ upamaṃ kattā, neva haṃyyā na ghātaye.
comparing oneself (with others), one should not hurt or have (them) hurt.

Sabbe tasanti daṇḍassa, sabbesaṃ jīvitāṃ piyaṃ,
Everyone trembles *at the stick*, for all of them life is dear,

āttānaṃ upamaṃ katvā, na haneyya na ghātaye.
comparing oneself (with others), one should not hurt or have (them) hurt.

[203 ≈ Dhp 131]

Sukhakāmāni bhūtāni yo daṇḍena vihimsati,
One who harms with a stick beings who desire happiness,

āttano sukham eṣāṇo, precca so na labhate sukhaṃ.
while seeking happiness for himself, won't find happiness after death.

Sukhakāmāni bhūtāni yo daṇḍena vihimsati,
One who harms with a stick beings who desire happiness,

āttano sukham-esāno, pecca so na labhate sukhaṃ.
while seeking happiness for himself, won't find happiness after death.

[204 ≈ Dhp 132]

Sukhakāmāni bhūtāni yo daṇḍena na vihimsati,
One who harms not with a stick beings who desire happiness,

āttano sukham eṣāṇo, precca so labhate sukhaṃ.
while seeking happiness for himself, will find happiness after death.

Sukhakāmāni bhūtāni yo daṇḍena na himsati,
One who harms not with a stick beings who desire happiness,

āttano sukham-esāno, pecca so labhate sukhaṃ.
while seeking happiness for himself, will find happiness after death.

[205a-d ≈ Dhp 78; 205ef ≈ Dhp 76ef]

Na bhajetha pāpake mitre, na bhajetha puruṣādhome,

One should not keep company with wicked friends, one should not keep company with the ignoble,

bhajetha praññe medhāvī, bhajetha puruṣottame,

you should keep company with the sage and wise, you should keep company with superior people.

tārise bhajamānassa śreyo hoti na pāpiyo.

keeping company with such is (surely) better for you, not worse.

Na bhaje pāpake mitte, na bhaje purisādhome,

One should not keep company with wicked friends, one should not keep company with the ignoble,

bhajetha mitte kalyāṇe, bhajetha purisuttame.

you should keep company with *spiritual friends*, you should keep company with superior people.

Nidhīnaṃ va pavattāraṃ yaṃ passe vajjadassināṃ,

One should regard someone who shows your faults just like one who points out hidden treasure,

niggayhavādīṃ medhāvīṃ tādisaṃ paṇḍitaṃ bhaje;

one should keep company with such a sagacious, learned person who reproves you;

tādisaṃ bhajamānassa seyyo hoti na pāpiyo.

keeping company with such is (surely) better for you, not worse.

[206 ≈ Dhp 76]

Nidhino va pravattāraṃ yaṃ paśse vajjadamśinaṃ,

One should regard someone who shows your faults just like one who points out hidden treasure,

nigṛhyavādiṃ medhāvīṃ tārisaṃ puruṣaṃ bhaje;

one should keep company with such a sagacious person who reproves you;

tārisaṃ bhajamānassa śreyo hoti na pāpiyo.

keeping company with such is (surely) better for you, not worse.

Nidhīnaṃ va pavattāraṃ yaṃ passe vajjadassināṃ,

One should regard someone who shows your faults just like one who points out hidden treasure,

nigṛgayhavādiṃ medhāvīṃ tādīsaṃ paṇḍitaṃ bhaje;

one should keep company with such a sagacious, *learned* person who reproves you;

tādīsaṃ bhajamānassa seyyo hoti na pāpiyo.

keeping company with such is (surely) better for you, not worse.

[207 ≈ Dhp 77]

Ovadeyā anuśāseyā, asabbhāto nivāraye,

One should advise and instruct, and forbid whatever is vile,

satāṃ hetāṃ priyaṃ hoti, asatāṃ hoti apriyaṃ.

for this is dear to the good, (but) it is not dear to the bad.

Ovadeyyānusāseyya, asabbhā ca nivāraye,

One should advise and instruct, and forbid whatever is vile,

satāṃ hi so piyo hoti, asatāṃ hoti appiyo.

for *it* is dear to the good, (but) it is not dear to the bad.

[208 ≈ SN 1.4.2 v. 7]

Tassā satāñ-ca asatāñ-ca nānā hoti ito gatī,

Therefore the good and the bad from here go to various destinies,

asanto nirayaṃ yānti, santo saggaparāyaṇā.

the bad go to the underworld, the good cross over to heaven.

Tasmā satañ-ca asatañ-ca nānā hoti ito gatī,

Therefore the good and the bad from here go to various destinies,

asanto nirayaṃ yanti, santo saggaparāyaṇā.

the bad go to the underworld, the good cross over to heaven.

[209 ≈ Dhp 152]

Appaśūto ayam puruṣo balivaddo va jīrati,

The person of little learning increases in age like an ox,

māmsāni tassa vaddhanti, praññā tassa na vaddhati.

(for although) his flesh does increase, his wisdom does not increase.

Appassutāyaṃ puriso balivaddo va jīrati,

The person of little learning increases in age like an ox,

māmsāni tassa vaḍḍhanti, paññā tassa na vaḍḍhati.

(for although) his flesh does increase, his wisdom does not increase.

[210 ≈ Dhp 309]

Cattāri t̥hānāni naro pramatto,

There are four states the man who is heedless,

āpajjate paradāropasevī:

the man who consorts with other man's wives, undergoes:

apuññalābhaṃ, anikāmaśeyyaṃ,

he gains demerit, an uncomfortable bed,

nindaṃ tritīyaṃ, nirayaṃ catutthaṃ.

blame as third, and (rebirth in) the underworld as fourth.

Cattāri t̥hānāni naro pamatto,

There are four states the man who is heedless,

āpajjati paradārūpasevī:

the man who consorts with other man's wives, undergoes:

apuññalābhaṃ, nanikāmaseyyaṃ,

he gains demerit, an uncomfortable bed,

nindaṃ tatīyaṃ, nirayaṃ catutthaṃ.

blame as third, and (rebirth in) the underworld as fourth.

[211a-c ≈ Dhp 310a-c; 211d ≈ Jā 488b]

Apuññalābho ca gatī ca pāpiko,
Gaining demerit and a bad destiny,

bhītassa bhītāya ratī pi appikā,
and (only) the little delight of a scared man with a scared woman,

rājā ca daṇḍaṃ garukaṃ praṇeti,
and kings who apply heavy punishment,

kāyassa bhedā nirayaṃ upeti.
at the break up of the body he goes to the underworld.

Apuññalābho ca gatī ca pāpikā,
Gaining demerit and a bad destiny,

bhītassa bhītāya ratī ca thokikā,
and (only) the *small* delight of a scared man with a scared woman,

rājā ca daṇḍaṃ garukaṃ paṇeti,
and kings who apply heavy punishment,

tasmā naro paradāraṃ na seve.
a man therefore should not consort with another's wife.

Te pāpadhammā pasavetva pāpaṃ,
The wicked accumulate wickedness,

kāyassa bhedā nirayaṃ vajanti.
at the break up of the body *they go* to the underworld.

[212 (no parallel known)]

Samyyatā sugatiṃ yānti, doggatiṃ yānti asamyyatā,
The restrained go to a good destiny, the unrestrained go to a bad destiny,

“Mā ’ssu viśāsam āpādi,” iti vindu samaṃ care.
(thinking): “I should not exhibit confidence,”⁸⁹ the wise one wanders peacefully.

⁸⁹ A difficult line, perhaps meaning he shouldn't be overconfident or vain? Cone translates: *Wary lest he become complacent*; but I do not see how we can derive this meaning from the line.

[213 ≈ Vin. Cv. Saṅghabhedakakkhandakaṃ, Nālāgiripesaṇaṃ, vs. 1]

Mā kuñjara Nāgam-āsida,
Do not, elephant, approach the Buddha,⁹⁰

dukkho kuñjara Nāgam-aṃsado,
for there is suffering, elephant, in approaching the Buddha,

na hi Nāgahatassa kuñjara,
for the one who attacks the Buddha, elephant,

sugatī hoti ito param yato.
does not go from here to a good destiny.

Mā kuñjara Nāgam-āsado,
Do not, elephant, approach the Buddha,

dukkhaṃ hi kuñjara Nāgam-āsado,
for there is suffering, elephant, in approaching the Buddha,

na hi Nāgahatassa kuñjara
for the one who attacks the Buddha, elephant,

sugati hoti ito param yato.
does not go from here to a good destiny.

[214 (no parallel known)]

Giriduggavicāriṇaṃ yathā
° As a lion wanders his mountain fortress,

sīhaṃ parvvatapaṭṭhigocaraṃ,
his resort on the mountainside,

naravīraṃ apetaḥheravaṃ,
° do not hurt the man-hero, the one without fear,

mā hiṃsittha anomanikramaṃ.
the one of superior effort.⁹¹

⁹⁰ The Buddha is here referred to as a *nāga*, a word with many connotations: *a cobra, an elephant, the iron-wood tree, a supernatural being, an arahat, a Buddha*. The underlying meaning seems to be something that has great strength.

⁹¹ The simile is not at all clear here; presumably it means something along the lines of: you should leave alone the one engaged in spiritual practice, as you leave alone the lion in its lair.

[215 ≈ Dhp 320]

Ahaṃ nāgo va saṅgrāme cāpātīpatīte sare

Like an elephant in battle (endures) arrows shot from bow

atīvāde titikkhāmi, duśśīlo hi bahujano.

(so) will I endure abuse, for many people are unvirtuous.

Ahaṃ nāgo va saṅgāme cāpāto patitaṃ saraṃ

Like an elephant in battle (endures) *an arrow* shot from bow

atīvākyam titikkhissam, dussīlo hi bahujjano.

(so) will I endure *abuse*,⁹² for many people are unvirtuous.

Daṇḍavarggaḥ

The Chapter about the Stick

⁹² The word is different in Pāḷi, but the meaning is similar.

Śaraṇavargaḥ 13: The Chapter about Refuge

[216-217 ≈ Dhp 188-189]

Bahū ve śaraṇaṃ yānti parvvate ca vanāni ca,

° Many people shaken by fear go for refuge

vastūni rukkhacittāṇi, manuṣyā bhayatajjitā.

to mountains and woods, to places with beautiful trees.

Na etaṃ śaraṇaṃ khemaṃ, na etaṃ śaraṇaṃ uttamaṃ,

That is not a secure refuge, that is not the refuge supreme,

etaṃ śaraṇaṃ āgamma sabbadukkhā pramuccati.

(nor) is it the refuge to come to that liberates from all suffering.

Bahuṃ ve saraṇaṃ yanti pabbatāni vanāni ca

° Many people shaken by fear go for refuge

ārāmarukkhacetyāni, manussā bhayatajjitā.

to mountains and woods, *to tree shrines in pleasure parks.*

Netam kho saraṇaṃ khemaṃ, netam saraṇaṃ-uttamaṃ,

That is not a secure refuge, that is not the refuge supreme,

netam saraṇaṃ-āgamma sabbadukkhā pamuccati.

that is not the refuge to come to that liberates from all suffering.

[218-219 ≈ Dhp 190-191]

Yo tu Buddhañ-ca Dhammañ-ca Saṅghañ ca saraṇañ gato,
Whoever has gone for refuge to the Buddha, the Dhamma and the Saṅgha,

cattāri ca ar'iyasaccāni yathābhūtāni paśśati.
and who sees as it really is the four noble truths.

Etaṃ ve saraṇañ khemmaṃ, etaṃ saraṇam uttamaṃ,
That is a secure refuge, that is the refuge supreme,

etaṃ saraṇam āgamma sabbadukkhā pramuccati.
that is the refuge to come to that liberates from all suffering.

Yo ca Buddhañ-ca Dhammañ-ca Saṅghañ-ca saraṇañ gato,
Whoever has gone for refuge to the Buddha, the Dhamma and the Saṅgha,

cattāri ar'iyasaccāni sammappaññāya passati.
and who sees *with right wisdom* the four noble truths.

Etaṃ kho saraṇañ khemaṃ, etaṃ saraṇam-uttamaṃ,
That is a secure refuge, that is the refuge supreme,

etaṃ saraṇam-āgamma sabbadukkhā pamuccati.
that is the refuge to come to that liberates from all suffering.

[220-221 ≈ Jā 334, 1-2a-d]

Gavām ce taramāṇānām, jihmaṃ gacchati puṅgavo,

If, when cows are crossing (a road), their leader goes crookedly,

sabbā tā jihmaṃ gacchanti, nette jihmagate sati.

they all will go crookedly, as their guide crookedly does go.

Evām eva maṇuṣyesu yo hoti śreṣṭhasammato,

So it is with humans, he who is agreed upon as chief,

sa ce adhammaṃ carati prāḡ eva itarā prajā.

if he lives unrighteously, so will other people.

Gavañ-ce taramānānam, jimhaṃ gacchati puṅgavo,

If, when cows are crossing (a road), their leader goes crookedly,

sabbā tā jimhaṃ gacchanti, nette jimhaṃ gate sati;

they all will go crookedly, as their guide crookedly does go;

evam-eva manussesu, yo hoti seṭṭhasammato,

so it is with humans, he who is agreed upon as chief,

so ce adhammaṃ carati, pageva itarā pajā,

if he lives unrighteously, so will other people,

sabbaṃ raṭṭhaṃ dukhaṃ seti rājā ce hoti adhammiko.

the whole country will suffer if the king is unrighteous.

[222-223 ≈ Jā 334.3-4 a-d]

Gavām ce taramāṇānām, ujjum̐ gacchati puṅgavo,

If, when cows are crossing (a road), their leader goes straight,

sabbā tā ujjum̐ gacchanti, nette ujjugate sati;

they all will go straight, as their guide straight does go;

evām eva manuṣyesu, yo hoti śreṣṭhasammato,

so it is with humans, he who is agreed upon as chief,

sa ce va dhammaṃ carati prāg eva itarā prajā.

if he lives righteously, so will other people.

Gavañ-ce taramānānam, ujum̐ gacchati puṅgavo,

If, when cows are crossing (a road), their leader goes straight,

sabbā tā ujum̐ gacchanti, nette ujugate sati.

they all will go straight, as their guide straight does go.

Evam-eva manussesu, yo hoti seṭṭhasammato,

So it is with humans, he who is agreed upon as chief,

so ce pi dhammaṃ carati, pageva itarā pajā,

if he lives righteously, so will other people,

sabbaṃ raṭṭhaṃ sukhaṃ seti rājā ce hoti dhammiko.

the whole country will be happy if the king is righteous.

[224 ≈ Dhp 169]

Dhammaṃ care sucaritaṃ, na naṃ duccharitaṃ care,

One should live by Dhamma, with good conduct, not with bad conduct,

Dhammacārī sukhaṃ śeti assim̐ loke paramhi ca.

living by Dhamma one lives at ease in this world and the next.

Dhammaṃ care sucaritaṃ, na naṃ duccharitaṃ care,

One should live by Dhamma, with good conduct, not with bad conduct,

Dhammacārī sukhaṃ seti asmiṃ loke paramhi ca.

living by Dhamma one lives at ease in this world and the next.

[225 cf. Dhṛ 169]

Dhammaṃ care sucaritaṃ, na naṃ ducaritaṃ care,

One should live by Dhamma, with good conduct, not with bad conduct,

brahmacārī sukhaṃ śeti assīṃ loke paramhi ca.

living the holy life one lives at ease in this world and the next.

Dhammaṃ care sucaritaṃ, na naṃ ducaritaṃ care,

One should live by Dhamma, with good conduct, not with bad conduct,

Dhammacārī sukhaṃ seti asmīṃ loke paramhi ca.

living by Dhamma one lives at ease in this world and the next.

[226 ≈ Dhṛ 364]

Dhammārāmo Dhammarato, Dhammaṃ anuvicintayaṃ,

The one who finds pleasure in the Dhamma, delights in Dhamma, reflects on Dhamma,

Dhammaṃ anussaraṃ bhikkhū, Dhammā na parihāyati.

the monastic who remembers Dhamma, does not abandon the Dhamma.

Dhammārāmo Dhammarato, Dhammaṃ anuvicintayaṃ,

The one who finds pleasure in the Dhamma, delights in Dhamma, reflects on Dhamma,

Dhammaṃ anussaraṃ bhikkhu, *Saddhammā* na parihāyati.

the monastic who remembers Dhamma, does not abandon the *Good* Dhamma.

[227 ≈ Tha 303]

Dhammo have rakkhati Dhammacārī,
The Dhamma protects the one who lives by the Dhamma,

Dhammo sucinno sukhāya dahāti,
the Dhamma well-practised is set on happiness,⁹³

esānuśaṃso Dhamme sucinne,
this is the advantage of the Dhamma well-practised,

na doggaṭṭim gacchati Dhammacārī.
he who lives by the Dhamma does not go to a bad destination.

Dhammo have rakkhati Dhammacārīm,
The Dhamma protects the one who lives by the Dhamma,

Dhammo suciṇṇo sukham āvahāti,
the Dhamma well-practised *brings* happiness,

esānisaṃso Dhamme suciṇṇe,
this is the advantage of the Dhamma well-practised,

na duggaṭṭim gacchati Dhammacārī.
he who lives by the Dhamma does not go to a bad destination.

⁹³ The phrase is unclear, this seems to be what it means. Cf. Pāḷi.

[228 cf. Tha 303]

Dhammo have rakkhati brahmacārī,
The Dhamma protects the one who lives by the holy life,

Dhammo sucinno sukhāya dahāti,
the Dhamma well-practised is set on happiness,

esānuśaṃso Dhamme sucinne,
this is the advantage of the Dhamma well-practised,

na doggaṭiṃ gacchati brahmacārī.
he who lives the holy life does not go to a bad destination.

Dhammo have rakkhati Dhammacāriṃ,
The Dhamma protects the one who lives *by the Dhamma*,

Dhammo suciṇṇo sukham āvahāti,
the Dhamma well-practised *brings* happiness,

esānisaṃso Dhamme suciṇṇe,
this is the advantage of the Dhamma well-practised,

na duggaṭiṃ gacchati Dhammacārī.
he who lives *by the Dhamma* does not go to a bad destination.

[229 ≈ Dhp 155]

Acarittā brahmaceram, aladdhā yovvane dhanam,
Not having lived the holy life, not having gained wealth in their youth,

jīnnakroñcā va jhāyanti jhīnamacche va pallare.
they waste away like herons in a small lake devoid of fish.

Acaritvā brahmacarīyam, aladdhā yobbane dhanam,
Not having lived the holy life, not having gained wealth in their youth,

jīṇṇakoñcā ca jhāyanti khīṇamacche va pallale.
they waste away like herons in a small lake devoid of fish.

[230 ≈ Dhp 156]

Acarittā brahmaceram, aladdhā yovvane dhanam,

Not having lived the holy life, not having gained wealth in their youth,

śenti cāpādhikinno vā, porāṇāni anutthunam.

they lie like (shafts) scattered from a bow, wailing about things in the past.

Acaritvā brahmacarīyam, aladdhā yobbane dhanam,

Not having lived the holy life, not having gained wealth in their youth,

senti cāpātikhittā va, purāṇāni anutthunam.

they lie like (shafts) *shot* from a bow, wailing about things in the past.

[231 ≈ Dhp 91]

Ujjujanti satīmanto na nikete ramanti te,

The mindful ones who are striving do not delight in a dwelling,

haṃsā va pallaram hettā, okam okam jahanti te.

like geese who abandon a lake, they abandon fondness for homes.

Uyyuñjanti satīmanto na nikete ramanti te,

The mindful ones who are striving do not delight in a dwelling,

haṃsā va pallalam hitvā, okam-okam jahanti te.

like geese who abandon a lake, they abandon fondness for homes.

[232 ≈ Dhp 175]

Hamsā va ādiccapathe, vehāyasam yānti iddhiyā,

As geese go through the path of the sky, they go through the sky by their power,

niyyānti dhīrā lokamhi, Mārasenam pramaddiya.

the wise are led out in the world, after crushing Māra and his army.

Hamsādiccapathe yanti, ākāse yanti iddhiyā,

Geese⁹⁴ go through the path of the sky, they go through the *firmament* by their power,

nīyanti dhīrā lokamhā, jetvā Māram savāhanam.

the wise are led out *of*⁹⁵ the world, *after beating* Māra and his *host*.

⁹⁴ Pāḷi doesn't have a word in this verse indicating comparison.

⁹⁵ The case is different in Pāḷi, giving a very different meaning.

[233 ≈ Dhp 146]

Kin nu hāso, kim ānando, niccaṃ prajjalite sati,

Why this laughter, why this joy, when the world is constantly burning,

andhakāramhi prakkhittā, pradīpaṃ na gaveṣatha.

when thrown into darkness, do you not seek for a light?

Ko nu hāso, kim-ānando, niccaṃ pajjalite sati,

Why this laughter, why this joy, when the world is constantly burning,

andhakārena onaddhā, padīpaṃ na gavesatha?

when *enveloped by* darkness, do you not seek for a light?

[234 ≈ Dhp 315]

Praccantimaṃ vā nagaraṃ guttaṃ sāntarabāhiraṃ,

As a town in the border districts is guarded on the inside and the outside,

evaṃ rakkhatha āttānaṃ, khaṇo vo mā upaccagū,

so one should protect oneself, and you should not let the moment pass,

khaṇātītā hi śocanti nirayamhi samappitā.

for when the chance has passed they grieve when consigned to the underworld.

Nagaraṃ yathā paccantaṃ guttaṃ santarabāhiraṃ,

As a *border* town is guarded on the inside and the outside,

evaṃ gopetha attānaṃ, khaṇo vo mā upaccagā,

so one should *watch over* oneself, and you should not let the moment pass,

khaṇātītā hi socanti nirayamhi samappitā.

for when the chance has passed they grieve when consigned to the underworld.

[235 ≈ Dhp 264]

Na muṇḍabhāvā samaṇo, avrato alikaṃ bhaṇaṃ,

Not through being shaven is one an ascetic, (if) one lacks vows, speaks lies,

icchālobhasamāpanno, samaṇo kiṃ bhaviṣyati.

and is endowed with greed and desire, how will one be an ascetic?

Na muṇḍakena samaṇo, abbato alikaṃ bhaṇaṃ,

Not *through a* shaven head is one an ascetic, (if) one lacks vows, speaks lies,

icchālobhasamāpanno, samaṇo kiṃ bhavissati?

and is endowed with greed and desire, how will one be an ascetic?

[236 ≈ Dhp 265]

Yo tu śameti pāpāni, aṇutthūlāni sabbaśo –

The one who quenches wicked deeds, small and great, in every way –

śamaṇā eva pāpānāṃ śamaṇo ti pravuccati.

through the appeasing of wicked deeds he is said to be an ascetic.

Yo ca sameti pāpāni, aṇuṃ-thūlāni sabbaso –

The one who quenches wicked deeds, small and great, in every way –

samittā hi pāpānāṃ samaṇo ti pavuccati.

through the *quenching* of wicked deeds he is said to be an ascetic.

[237 ≈ Dhp 339]

Yassa chattrīsatiṃ sotā mānāphassamayā bhriśā,

For the one in whom thirty-six streams consisting of contact with conceit are strong,

vāhā vahanti dudriṣṭiṃ saṅkappā ggredhaniśśitā.

the one with wrong view is carried off by the flow of his greedy intentions.

Yassa chattiṃsatī sotā manāpassavanā bhusā,

For the one in whom thirty-six streams *flow pleasantly and* strong,

vāhā vahanti duddiṭṭhiṃ saṅkappā rāganissitā.

the one with wrong view is carried off by the flow of his *passionate* intentions.

[238 ≈ Dhp 221]

Krodham jahe, viprajaheya mānaṃ,
One should abandon anger, one should abandon conceit,

saṃyojanaṃ sabbam atikrameyā,
one should overcome every fetter,

taṃ nāmarūpamhi asajjamānaṃ,
without clinging to mind and bodily form,

akiñcanaṃ nānupatanti dukkhā.
sufferings never do befall the one having no possessions.

Kodham jahe, vippajaheyya mānaṃ,
One should abandon anger, one should abandon conceit,

saṃyojanaṃ sabbam-atikkameyya,
one should overcome every fetter,

taṃ nāmarūpasmim asajjamānaṃ,
without clinging to mind and bodily form,

akiñcanaṃ nānupatanti dukkhā.
sufferings never do befall the one having no possessions.

Śaraṇavargaḥ
The Chapter about Refuge

Khāntivargaḥ 14: The Chapter about Patience

[239 ≈ Dhp 184]

Khāntī paramaṃ tapo titikkhā,
Enduring patience is the supreme austerity,

Nibbāṇaṃ paramaṃ vadanti Buddhā,
Nibbāna is supreme say the Buddhas,

na hi pravrajito paropaghātī,
for one gone forth does not hurt another,

śamaṇo hoti pare vihesayāno.
(nor does) an ascetic harass another.

Khantī paramaṃ tapo titikkhā,
Enduring patience is the supreme austerity,

Nibbānaṃ paramaṃ vadanti Buddhā,
Nibbāna is supreme say the Buddhas,

na hi pabbajito parūpaghātī,
for one gone forth does not hurt another,

samaṇo hoti paraṃ viheṭṭhayanto.
(nor does) an ascetic harass another.

[240 ≈ Dhp 225]

Ahimsakā ye munayo, niccaṃ kāyena saṃvṛtā,
Those sages without violence, constantly restrained in body,

te yānti accutaṃ ṭṭhāṇaṃ yattha gantā na śocati.
go to the deathless (Nibbāna), having gone there they do not grieve.

Ahimsakā ye munayo, niccaṃ kāyena saṃvutā,
Those sages without violence, constantly restrained in body,

te yanti accutaṃ ṭṭhānaṃ, yattha gantvā na socare.
go to the deathless (Nibbāna), having gone there they do not grieve.

[241 ≈ Dhp 300]

Suprabuddham prabujjhanti sadā Gotamasāvakā,
Gotama's disciples always awake to a good waking,

yesāṃ divā ca rātto ca ahimsāya rato mano.
those who day and night have a mind that delights in non-violence.

Suppabuddham pabujjhanti sadā Gotamasāvakā,
Gotama's disciples always awake to a good waking,

yesāṃ divā ca ratto ca ahimsāya rato mano.
those who day and night have a mind that delights in non-violence.

[242 ≈ Dhp 301]

Suprabuddham prabujjhanti sadā Gotamasāvakā,
Gotama's disciples always awake to a good waking,

yesāṃ divā ca rātto ca bhāvanāya rato mano.
those who day and night have a mind that delights in cultivation.

Suppabuddham pabujjhanti sadā Gotamasāvakā
Gotama's disciples always awake to a good waking,

yesāṃ divā ca ratto ca bhāvanāya rato mano.
those who day and night have a mind that delights in cultivation.

[243 ≈ Dhp 299]

Suprabuddham prabujjhanti sadā Gotamasāvakā,
Gotama's disciples always awake to a good waking,

yesāṃ divā ca rātto ca niccam kāyagatā satī.
those who day and night constantly have mindfulness of the body.

Suppabuddham pabujjhanti sadā Gotamasāvakā,
Gotama's disciples always awake to a good waking,

yesāṃ divā ca ratto ca niccam kāyagatā sati.
those who day and night constantly have mindfulness of the body.

[244 ≈ Dhp 181]

Ye jhānaprasutā dhīrā, nekkhammo 'paśame ratā,

Those wise ones intent on meditation, who delight in the peace of renunciation,

devā pi tesam prihayanti, Sambuddhānām satīmatām.

even the gods are envious of them, the Sambuddhas, the ones who are mindful.

Ye jhānapasutā dhīrā, nekkhammūpasame ratā,

Those wise ones intent on meditation, who delight in the peace of renunciation,

devā pi tesam pihayanti, Sambuddhānam satīmatām.

even the gods are envious of them, the Sambuddhas, the ones who are mindful.

[245 ≈ Dhp 98]

Aranne yadi vā ggrāme, ninne vā yadi vā thale,

Whether in the wilds or village, whether on low or on high ground,

yattha ar^ahanto viharanti, tam bhomaṃ rāmaṇīyakaṃ.

wherever the Arahats live, that ground is (surely) delightful.

Gāme vā yadi vāraṇṇe, ninne vā yadi vā thale,

Whether in the village or wilds,⁹⁶ whether on low or on high ground,

yatthar^ahanto viharanti, tam bhūmiṃ rāmaṇeyyakaṃ.

wherever the Arahats live, that ground is (surely) delightful.

⁹⁶ Word order is different in the Pāli.

[246 ≈ Iti 27.2]

Ekam pi ce prāṇam aduṣṭacitto.

If, for even one living being, one with an uncorrupt mind.

mettāyate, kuśalī tena hoti,

has loving-kindness, there is wholesomeness in that,

sabbe ca prāṇe manasānukampī,

but the one with compassion in mind for all living beings,

prabhūtam ayⁱro prakaroti puññaṃ.

(that) noble one makes abundant merit.

Ekam-pi ce pāṇam aduṭṭhacitto.

If, for even one living being, one with an uncorrupt mind.

mettāyati, kusalo tena hoti,

has loving-kindness, there is wholesomeness in that,

sabbe ca pāṇe manasānukampaṃ,

but the one with compassion in mind for all living beings,

pahūtam arⁱyo pakaroti puññaṃ.

(that) noble one makes abundant merit.

[247 ≈ Iti 27.3, 4]

Ye sattaśaṇḍām paṭhaviṃ vijettā,
Those who conquered the earth, crowded with beings,

rājarⁱśayo yajamānānuparⁱyagu,
those royal seers who went round sacrificing:

aśśamedham puruṣamedham,
the horse sacrifice, the man sacrifice,

sammaprāsam vāyupeyam nirāggaḍam –
the stick-casting, the soma⁹⁷ offering, the unobstructed –

mettassa cittassa subhāvitassa,
(compared to) the one who develops his mind with loving-kindness,

kalām pi te nānubhavanti soḍaśim,
they do not partake of even a sixteenth part,

candaprabhām tāragaṇā va sabbe.
just as the whole host of stars (do not partake) of the radiance of the moon.

Ye sattasaṇḍam paṭhaviṃ vijetvā,
Those who conquered the earth, crowded with beings,

rājīśayo yajamānānuparⁱyagā:
those royal seers who went round sacrificing:

assamedhā purisamedham,
the horse sacrifice, the man sacrifice,

sammāpāsam vājapeyam niraggalam –
the stick-casting, the soma offering, the unobstructed –

mettassa cittassa subhāvitassa,
(compared to) the one who develops his mind with loving-kindness,

kalam-pi te nānubhavanti soḷasim,
they do not partake of even a sixteenth part,

candappabhā tāragaṇā va sabbe.
just as the whole host of stars (do not partake) of the radiance of the moon.

⁹⁷ An unidentified drink used in Vedic ritual.

[248ab cf. Jā 169ab; 248cd ≈ SN 10.4 v. 3cd]

Yo 'tha metteṇa cittena sabbe prāṇe 'nukampati,

Then he who with a mind of loving-kindness has compassion for all living beings,

mettaṃ se sabbabhūtesu, veraṃ tassa na kenaci.

having loving-kindness towards all beings, he has no one who is hated.

Yo ve mettena cittena sabbalokānukampati,

He who with a mind of loving-kindness has compassion for *the whole world*,

uddhaṃ adho ca tirⁱyañ-ca, appamāṇena sabbaso...

which is boundless, above, below, across (the middle), everywhere...

Yassa sabbam-ahorattaṃ ahimsāya rato mano,

For he who every day and night delights in a mind of non-violence,

mettaṃ so sabbabhūtesu, veraṃ tassa na kenaci.

having loving-kindness towards all beings, he has no one who is hated.

[249 ≈ SN 10.4 v. 3]

Yassa sabbe ahorātte ahimsāya rato mano,

For he who every day and night delights in a mind of non-violence,

mettaṃ se sabbabhūtesu, veraṃ tassa na kenaci.

having loving-kindness towards all beings, he has no one who is hated.

Yassa sabbam-ahorattaṃ ahimsāya rato mano,

For he who every day and night delights in a mind of non-violence,

mettaṃ so sabbabhūtesu, veraṃ tassa na kenaci.

having loving-kindness towards all beings, he has no one who is hated.

[250acd ≈ SN 10.4.3acd; 250b cf. Dhp 301d]

Yassa sabbe ahorātte bhāvanāya rato mano,

For he who every day and night has a mind that delights in cultivation,

mettaṃ se sabbabhūtesu, veram tassa na kenaci.

having loving-kindness towards all beings, he has no one who is hated.

Yassa sabbam-ahorattam ahimsāya rato mano,

For he who every day and night *delights in a mind of non-violence,*

mettaṃ so sabbabhūtesu, veram tassa na kenaci.

having loving-kindness towards all beings, he has no one who is hated.

Suppabuddham pabujjhanti sadā Gotamasāvakaḥ

Gotama's disciples always awake to a good waking,

yesam divā ca ratto ca bhāvanāya rato mano.

those who day and night have a mind that delights in cultivation.

[251acd ≈ SN 10.4.3; 251b cf. Dhp 299d]

Yassa sabbe ahorātte niccam kāyagatā satī,

For he who every day and night constantly has mindfulness of the body,

mettaṃ se sabbabhūtesu, veram tassa na kenaci.

having loving-kindness towards all beings, he has no one who is hated.

Yassa sabbam-ahorattam ahimsāya rato mano,

For he who every day and night *delights in a mind of non-violence,*

mettaṃ so sabbabhūtesu, veram tassa na kenaci.

having loving-kindness towards all beings, he has no one who is hated.

Suppabuddham pabujjhanti sadā Gotamasāvakaḥ,

Gotama's disciples always awake to a good waking,

yesam divā ca ratto ca niccam kāyagatā satī.

those who day and night constantly have mindfulness of the body.

[252 ≈ Iti 27.5]

Yo na hanti na ghātetī, na jināti na jāpaye,

He who neither kills, nor has killed, conquers, nor has conquered,

mettaṃ se sabbabhūtesu, veraṃ tassa na kenaci.

having loving-kindness towards all beings, he has no one who is hated.

Yo na hanti na ghātetī, na jināti na jāpaye,

He who neither kills, nor has killed, conquers, nor has conquered,

mettaṃ so sabbabhūtesu, veraṃ tassa na kenaci.

having loving-kindness towards all beings, he has no one who is hated.

[253 ≈ Dhp 5]

Na hi vereṇa verāṇi śāmantīha kadācanaṃ,

For not by hatred do hatreds cease at any time in this place,

avereṇa tu śāmanti, esa dhammo sanātano.

they only cease with non-hatred, this truth is (surely) eternal.

Na hi verena verāṇi sammantīdha kudācanaṃ,

For not by hatred do hatreds cease at any time in this place,

averena ca sammanti, esa dhammo sanantano.

they only cease with non-hatred, this truth is (surely) eternal.

[254 ≈ Dhp 6]

Pare ca na vijānanti vayam ettha jayāmatha,

The others do not understand that we should be successful here,

ye ca tattha vijānanti, tato śāmmanti medhakā.

but (for) those here who do understand, through that, (their) dissensions do cease.

Pare ca na vijānanti mayam-ettha yamāmase,

The others do not understand that we should *restrain* ourselves here,

ye ca tattha vijānanti, tato sammanti medhagā.

but (for) those here who do understand, through that, (their) dissensions do cease.

[255 ≈ Dhp 197]

Susukhaṃ vata jīvāmo, veriṇesu averiṇo,

Let us live truly happily, without hatred, amongst those who have hatred,

veriṇesu maṇuṣyesu viharāma averiṇo.

amongst humans who have hatred let us live without hatred.

Susukhaṃ vata jīvāma, verinesu averino,

Let us live truly happily, without hatred, amongst those who have hatred,

verinesu manussesu viharāma averino.

amongst humans who have hatred let us live without hatred.

[256 ≈ Dhp 199]

Susukhaṃ vata jīvāmo, ussukesu anussukā,

Let us live truly happily, without longing, amongst those who are longing,

ussukesu maṇuṣyesu viharāma anussukā,

amongst humans who are longing let us live without longing.

Susukhaṃ vata jīvāma, ussukesu anussukā

Let us live truly happily, without longing, amongst those who are longing,

ussukesu manussesu viharāma anussukā.

amongst humans who are longing let us live without longing.

[257ab ≈ Dhp 200ab]

Susukhaṃ vata jīvāmo, yesaṃ no nāsti kiñcanaṃ,

We live truly happily enough having no possessions ourselves,

sakiñcanesu maṇuṣyesu viharāma akiñcanā.

amongst those with possessions let us live having no possessions.

Susukhaṃ vata jīvāma, yesaṃ no natthi kiñcanaṃ,

We live truly happily enough having no possessions ourselves,

pūtibhakkhā bhavissāma devā Ābhassarā yathā.

we will feed on joy like the gods of Streaming Light.

[258 ≈ Dhp 170]

Yathā bubbudakaṃ paśṣe, yathā paśṣe marīcikaṃ,

One should see it as a bubble, one should see it as a mirage,

evaṃ lokaṃ avecchānam Maccurājā na paśṣati.

looking on the world in this way the King of Death does not see (one).

Yathā bubbulakaṃ passe, yathā passe marīcikaṃ,

One should see it as a bubble, one should see it as a mirage,

evaṃ lokaṃ avekkhantaṃ Maccurājā na passati.

looking on the world in this way the King of Death does not see (one).

[259 ≈ Dhp 148]

Parijñnam idaṃ rūpaṃ, rogaññaṃ prabhaṅguraṃ,

This body is worn out, a nest of disease, perishing,

bhijjhiṭṭi pūtiṣandeho, maraṇāntaṃ hi jīvitaṃ.

the putrid body comes to destruction, for life ends in death.⁹⁸

Parijñṇam-idaṃ rūpaṃ, rogaññaṃ pabhaṅguraṃ,

This body is worn out, a nest of disease, perishing,

bhijjati pūtiṣandeho, maraṇantaṃ hi jīvitaṃ.

the putrid body comes to destruction, for life ends in death.

⁹⁸ Reading *-ānta-* here as *-ānta-*.

[260a ≈ Tha 73a; 260d cf. Sn 44c]

Jihmaṃ ca driṣṭā dukhitaṃ ca vyādhitaṃ

Having seen an old man, one afflicted and sick,

pretañ-ca driṣṭā, na cirassa mānavo,

having seen one deceased, after not long (for) the student,

saṃvego tīppe (?) vipulo (?) ajāyatha,

anxiety, sharp and extensive, arose,

acchecchi dhīro grhibandhanāni.

(and) the wise one cut the household bonds.

Jiṇṇaṃ-ca disvā dukhitañ-ca byādhitaṃ,

Having seen an old man, one afflicted and sick,

matañ-ca disvā gatam-āyusañkhayaṃ,

having seen a dead man, come to the end of life,

tato ahaṃ nikkhamitūna pabbajin,

then having left the household life, I went forth

pahāya kāmāni manoramāni.

abandoning sense-pleasures that delight the mind.

Oropayitvā gihibyañjanāni,

Laying down the characteristics of the householder,

sañchinnapatto yathā Koviḷāro,

like the coral tree that has shed its leaves,

chetvāna vīro gihibandhanāni,

the hero, after cutting the household bonds,

eko care khaggavisānakappo.

should wander alone like a rhinoceros.

Khāntivarggaḥ

The Chapter about Patience

Āsavavarggaḥ

15: The Chapter about the Pollutants

[261-262 ≈ Dhp 85-86]

Appakā te maṇṣyesu ye janā pāragāmino,
Amongst humans few people go beyond,

athāyaṃ itarā prajā tīram evānudhāvati,
the rest of the people run down the bank,

ye ca kho sammad-ākkhāte, Dhamme dhammānuvattino,
but those who live righteously, conforming with this well-taught Dhamma,

te janā pāram ehinti maccudheyaṃ suduttaraṃ.
those folk will go beyond the realm of death, which is very hard to cross.

Appakā te manussesu ye janā pāragāmino,
Amongst humans few people go beyond,

athāyaṃ itarā pajā tīram-evānudhāvati,
the rest of the people run down the bank,

ye ca kho sammad-akkhāte, Dhamme dhammānuvattino,
but those who live righteously, conforming with this well-taught Dhamma,

te janā pāram-essanti maccudheyyaṃ suduttaraṃ.
those folk will go beyond the realm of death, which is very hard to cross.

[263-264 ≈ Dhp 87-88]

Kihne dhamme viprahāya, śukre bhāvettha paṇḍitā,

Having abandoned the dark state, the wise ones should develop the bright,

okā anokam āgamma; viveko yattha dūramam,

having gone forth to homelessness from home; in solitude, where it is hard to delight,

tatthābhiratim eṣāṇā, hettā kāme akiñcanā,

one should seek to delight in that place, having given up sense pleasures, and having no possessions,

payⁱrodametha āttānam cittaṃ kⁱleśehi sabbaśo.

he should purify the self of defilements of mind in every way.

Kaṇham dhammam viprahāya, sukkaṃ bhāvettha paṇḍito,

Having abandoned the dark state, the wise *one* should develop the bright,

okā anokam āgamma; viveke yattha dūramam,

having gone forth to homelessness from home; in solitude, where it is hard to delight,

tatrābhiratim-iccheyya, hitvā kāme akiñcano,

one should *desire* to delight in that place, having given up sense pleasures, and having no possessions,

parⁱyodapeyya attānam cittaṃ kleśehi paṇḍito.

the wise one should purify the self of defilements of mind.

[265 ≈ Dhp 89]

Yassa sambodhi-aṅgehi samam cittaṃ subhāvitam,

For he⁹⁹ who has well developed with peaceful mind the factors of complete awakening,

āttānapaṭinissagge, anupādāya ye ratā,

having given up the self, those who delight in being unattached,

khīṇāsavā jutimanto, te loke parinivṛtā.

pollutant-free, shining forth, are emancipated in the world.

Yesam sambodhi-aṅgesu sammā cittaṃ subhāvitam,

For *those who* have well developed with *right* mind the factors of complete awakening,

ādānapaṭinissagge, anupādāya ye ratā,

having given up *grasping*, those who delight in being unattached,

khīṇāsavā jutimanto, te loke parinibbutā.

pollutant-free, shining forth, are emancipated in the world.

⁹⁹ The number of the pronoun, here singular, is plural in the *pādas* that follow.

[266 ≈ Dhp 292]

Yad<a>hi kiccaṃ tad apaviddham, akiccaṃ puna kīrati,

That to be done is rejected, but what is not to be done is done,

unnaddhānāṃ pramattānāṃ, tesaṃ vaddhanti āsavā.

for the insolent, the heedless, their pollutants increase.

Yaṃ hi kiccaṃ tad-apaviddham, akiccaṃ pana kayīrati,

That to be done is rejected, but what is not to be done is done,

unnalānaṃ pamattānaṃ, tesaṃ vaḍḍhanti āsavā.

for the insolent, the heedless, their pollutants increase.

[267 ≈ Dhp 293]

Yesaṃ ca susamāraddhā niccaṃ kāyagatā satī,

But for those who always properly undertake mindfulness of the body

akiccaṃ te na sevanti, kicca sātaccakāriṇo,

who do not practice what is not to be done, persisting in what is to be done,

satānāṃ sampajānānāṃ, tesaṃ khīyanti āsavā.

for those mindful ones, those fully aware, their pollutants are destroyed.

Yesañ-ca susamāraddhā niccaṃ kāyagatā sati,

But for those who always properly undertake mindfulness of the body

akiccaṃ te na sevanti, kicca sātaccakāriṇo,

who do not practice what is not to be done, persisting in what is to be done,

satānaṃ sampajānānaṃ, atthaṃ gacchanti āsavā.

for those mindful ones, those fully aware, *the* pollutants are *laid to rest*.

[268 ≈ Dhp 253]

Paravajjānupaśśīnāṃ, niccaṃ ojjhāyasaññinā,

Those who look for others' fault, who constantly perceive offence,

āsavā tesaṃ vaddhanti, ārā te āsavakkhayā.

for them the pollutants increase, they are far from their destruction.

Paravajjānupassissa, niccaṃ ujjhānasaññino,

The one¹⁰⁰ who looks *for another's* fault, who constantly *perceives* offence,

āsavā tassa vaḍḍhanti, ārā so āsavakkhayā.

for him the pollutants increase, *he is* far from their destruction.

¹⁰⁰ In Pāḷi the actor throughout is singular.

[269b-d ≈ Dhp 226b-d]

Jāgarikāṃ anuyuttānāṃ, ahorāttānuśikkhiṇāṃ,

For those devoted to being alert, who train both by day and by night,

Nibbāṇe adhimuttānāṃ, atthaṃ gacchanti āsavā.

who are intent on Nibbāna, the pollutants are laid to rest.

Sadā jāgaramānānaṃ, ahorattānusikkhināṃ,

For those who are always wakeful, who train both by day and by night,

Nibbānaṃ adhimuttānaṃ, atthaṃ gacchanti āsavā.

who are intent on Nibbāna, the pollutants are laid to rest.

[270 ≈ Dhp 93]

Yesāsavā parikkhīṇā, āhāre ca anisīṭā,

For those whose pollutants are destroyed, who are not dependent on the foods,

suññatā ānimitto ca vimogho yesa' gocaro,

for those whose resort is the liberation¹⁰¹ that is empty or signless,

ākāse va śakuntānāṃ, padaṃ tesaṃ durannayaṃ,

like the birds in the sky, their footprint is hard to find.

Yassāsavā parikkhīṇā, āhāre ca anissito,

For him¹⁰² whose pollutants are destroyed, who is not dependent on the foods,

suññato animitto ca vimokkho yassa gocaro,

for him whose resort is the liberation that is empty or signless,

ākāse va sakuntānaṃ, padaṃ tassa durannayaṃ.

like the birds in the sky, his footprint is hard to find.

¹⁰¹ Reading *vimogho* < *vimokho*.

¹⁰² In Pāli the actor throughout is singular.

[271-272 ≈ Dhp 271-272]

Na hi śīlavrateneva, bāhuśoccena vā puna,

Not even through virtue or vows, or again through great learning,

atha vā samādhilābhena, vivittaśayanena vā,

or through the attainment of concentration, or through a secluded dwelling,

phusāma nekkhammasukhaṃ, apr̥thujjanasevitaṃ;

do we attain the happiness of renunciation, not practised by worldly people;

bhikkhū viśśāsa' māvādi aprāpyāsavakkhayaṃ.

let a monastic not be confident (as long as) the destruction of the pollutants is unattained.

Na sīlabbatamattena, bāhusaccena vā pana,

Not *merely* through virtue or vows, or through great learning,

atha vā samādhilābhena, vivittasayanena vā,

or through the attainment of concentration, or through a secluded dwelling,

phusāmi nekkhammasukhaṃ, ap̥thujjanasevitaṃ;

do *I* attain the happiness of renunciation, not practised by worldly people;

bhikkhu viśśāsa' māvādi appatto āsavakkhayaṃ.

let a monastic not be confident (as long as) the destruction of the pollutants is unattained.

[273 ≈ Ud-v 4.13]

Nāyaṃ pramajjituṃ kālo, 'prāpyāsavakkhayaṃ,

This is not the time to be heedless, while the destruction of the pollutants is unattained,

pramattaṃ dukhaṃ anneti, sīhaṃ vā mṛgamātikā,

heedless he follows suffering, like the mother of deer (follows) the lion.

Nāyaṃ pramāda-kālaḥ, syād aprāpte hy āsra-va-kṣaye,

This is not the time to be heedless, perhaps the destruction of the pollutants is unattained,

Māraḥ pramattam anveti, siṃhaṃ vā mṛgramātrkā.

heedless he follows Māra, like the mother of deer (follows) the lion.

[274 ≈ Dhp 126]

Gabbham eke okrammanti, nirayaṃ pāpakammaṇo,

Some fall back into the womb, (but) those who are wicked in the underworld,

saggaṃ sugatino yānti, parinivvānti anāsavā.

the righteous go to heaven, those who are pollutant-free are emancipated.

Gabbham-eke 'papajjanti, nirayaṃ pāpakammino,

Some are *reborn in* the womb, (but) those who are wicked in the underworld,

saggaṃ sugatino yanti, parinibbanti anāsavā.

the righteous go to heaven, those who are pollutant-free are emancipated.

[275 ≈ Dhp 82]

Yathā hrado 'ssa gambhīro, viprasanno anāvilo,

Like a lake that is deep, clear and unruffled,

evaṃ Dhammāṇi śottāna viprasīdanti paṇḍitā.

just so the wise are confident¹⁰³ after listening to Dhamma.

Yathā pi r^ahado gambhīro, vippasanno anāvilo,

Like a lake that is deep, clear and unruffled,

evaṃ Dhammāṇi sutvāna vippasīdanti paṇḍitā.

just so the wise are confident after listening to Dhamma.

¹⁰³ There is a play on the two meanings of *viprasīdati*, *calm* and *confident*.

[276 ≈ Dhp 179]

Yassa jitaṃ nāppajjīyati,
He whose victory cannot be undone,

jitaṃ assā na upeti antako,
whose victory does not come to an end,

taṃ Buddham anomanikramaṃ,
the Buddha, the one of superior effort,

apadaṃ kena padena nehisi?
by what path will you lead the pathless one?

Yassa jitaṃ nāvaḷīyati,
He whose victory cannot be undone,

jitaṃ assa no yāti koci loke,
whose victory *no one here approaches,*

tam-Buddham-anantagocaraṃ,
the Buddha, *whose range is endless,*

apadaṃ kena padena nessatha?
by what path can you lead the pathless one?

[277 ≈ Dhp 180]

Yassa jālinī visattikā,

° For him there is no desire, attachment,

tahnā nāsti kahiñci netaye,

or craving to lead (him) anywhere,

taṃ Buddham anantagocaraṃ,

the Buddha, whose range is endless,

apadaṃ kena padena nehisi.

by what path will you lead the pathless one?

Yassa jālinī visattikā,

° For him there is no desire, attachment,

taṇhā natthi kuhiñci netave,

or craving to lead (him) anywhere,

tam-Buddham-anantagocaraṃ,

the Buddha, whose range is endless,

apadaṃ kena padena nessatha?

by what path can you lead the pathless one?

Āsavavarggaḥ

The Chapter about the Pollutants

Vācāvargaḥ 16: The Chapter about Verbalising

[278 ≈ Dhp 281]

Vācānurakkhī manasā susaṁvṛto,
Verbally guarded, well-restrained in mind,

kāyena yo akuśalaṁ na sevati,
he who does not practice a wrong deed with the body,

ete ttayo kammaṭṭhe viśodhiya,
purifying these three paths of action,

prāppojja so śāntipadaṁ anuttaraṁ.
would attain the unsurpassed state of peace.

Vācānurakkhī manasā susaṁvuto,
Verbally guarded, well-restrained in mind,

kāyena ca akusalaṁ na kayīrā,
not doing a wrong deed with the body,

ete tayo kammaṭṭhe visodhaye,
one should purify these three paths of action,

ārādhaye maggaṁ isippaveditaṁ.
one should undertake the path shown by seers.

[279 ≈ Dhp 231]

Kāyapradoṣaṁ rakkheyā, kāyena saṁvṛto siyā,
One should guard against bodily faults, one should be restrained bodily,

kāyaduccaritaṁ hettā, kāyena sucaritaṁ care.
abandoning wrong bodily conduct, one should have good bodily conduct.

Kāyappakopaṁ rakkheyya, kāyena saṁvuto siyā,
One should guard against bodily *anger*, one should be restrained bodily,

kāyaduccaritaṁ hitvā, kāyena sucaritaṁ care.
abandoning wrong bodily conduct, one should have good bodily conduct.

[280 ≈ Dhp 232]

Vācāpradoṣaṃ rakkheyā, vācāya saṃvṛto siyā,

One should guard against verbal faults, one should be restrained verbally,

vācāduccaritaṃ hettā, vācāya sucaritaṃ care.

abandoning wrong verbal conduct, one should have good verbal conduct.

Vacīpakopaṃ rakkheyya, vācāya saṃvuto siyā,

One should guard against verbal *anger*, one should be restrained verbally,

vacīduccaritaṃ hitvā, vācāya sucaritaṃ care.

abandoning wrong verbal conduct, one should have good verbal conduct.

[281 ≈ Dhp 233]

Manapradoṣaṃ rakkheyā, manasā saṃvṛto siyā,

One should guard against mental faults, one should be restrained mentally,

manoduccaritaṃ hettā, manasā sucaritaṃ care.

abandoning wrong mental conduct, one should have good mental conduct.

Manopakopaṃ rakkheyya, manasā saṃvuto siyā,

One should guard against mental *anger*, one should be restrained mentally,

manoduccaritaṃ hitvā, manasā sucaritaṃ care.

abandoning wrong mental conduct, one should have good mental conduct.

[282 ≈ Dhp 234]

Kāyena saṃvṛtā dhīrā, vācāya utta cetasā,

The wise are restrained bodily, verbally and also mentally,

sabbattha saṃvṛtā dhīrā, te ve supariṣaṃvṛtā.

the wise are restrained in every way, they are indeed very well-restrained.

Kāyena saṃvutā dhīrā, atho vācāya saṃvutā,

The wise are restrained bodily, *then they are restrained* verbally,

manasā saṃvutā dhīrā, te ve supariṣaṃvutā.

the wise are restrained *mentally*, they are indeed very well-restrained.

[283 ≈ Dhp 227]

Porāṇam etaṃ Ādhora, na etaṃ ahunā-r-iva:

This is something of old, Ādhora, this is not something of today:

nindanti tohṇim āsīnaṃ, nindanti mitabhāṇikaṃ,

they blame the one who sits silently, they blame the one who talks in moderation,

bahubhāṇikaṃ pi nindanti, nāsti loke anindito.

they blame the one who talks a lot, there is no one in the world not blamed.

Porāṇam-etaṃ, Atula, netaṃ ajjatanā-m-iva:

This is something of old, *Atula*, this is not something of today:¹⁰⁴

nindanti tuṇhim-āsīnaṃ, nindanti bahubhāṇinaṃ,

they blame the one who sits silently, they blame the one who talks a lot,

mitabhāṇim-pi nindanti, natthi loke anindito.

they blame the one who talks in moderation,¹⁰⁵ there is no one in the world not blamed.

[284 ≈ Dhp 228]

Na cābhu na ca bhaviṣyati, na ceta-rahi vijjati

There was not and there will not be, and at present there is not found

ekāntanindito poṣo, ekāntaṃ vā praśamsito.

a person totally blameworthy, or one totally praiseworthy.

Na cāhu na ca bhavissati, na ceta-rahi vijjati

There was not and there will not be, and at present there is not found

ekantaṃ nindito poso, ekantaṃ vā pasamsito.

a person totally blameworthy, or one totally praiseworthy.

[285 (no parallel known)]

Yañ-ca bālā adhammaṭṭhaṃ pūjeyu garaheyu vā,

He who would worship or reproach the one who is unrighteous,

aviññūṃ avibhāvāya, na taṃ atthāya kāyaci.

a fool with lack of intelligence, that is to no purpose.

¹⁰⁴ The word is different in the Pāḷi but the meaning is the same.

¹⁰⁵ The line and word order of *d* and *e* differs in the Pāḷi verse.

[286-287 ≈ Dhp 229-230]

Yaṃ ca viññū praśamsanti, anuvicca suve suve,

The one who, after being examined day by day, is praised by the wise,

acchidravattim medhāvim, praññāsīlasamāhitam.

faultless in conduct, sagacious, attending to virtue and wisdom,

nikkham jāmbūnadasseva, ko taṃ ninditum ar^hati?

one who is like a golden coin, who is there worthy to blame him?

Devā pi naṃ praśamsanti, Brahmaṇā pi praśamsito.

That one is praised by the gods, and has been praised by the Brahmās too.

Yañ-ce viññū pasamsanti, anuvicca suve suve,

The one who, after being examined day by day, is praised by the wise,

acchiddavuttim medhāvim, paññāsīlasamāhitam,

faultless in conduct, sagacious, attending to virtue and wisdom,

nekkham jāmbūnadasseva, ko taṃ ninditum-ar^hati?

one who is like a golden coin, who is there worthy to blame him?

Devā pi naṃ pasamsanti, Brahmaṇā pi pasamsito.

That one is praised by the gods, and has been praised by the Brahmās too.

[288 ≈ Dhp 262]

Na vākkaraṇamātteṇa, vannaṇapukkhalatāya vā,

Not by eloquence only, or by a beautiful complexion,

sādhurūpī naro hoti, išsukī maccharī śaṭho.

is a person honourable, (if still) jealous, selfish and deceitful.

Na vākkaraṇamattena, vaṇṇapokkharatāya vā,

Not by eloquence only, or by a beautiful complexion,

sādhurūpo naro hoti, issukī maccharī saṭho.

is a person honourable, (if still) jealous, selfish and deceitful.

[289ab ≈ Dhp 261ab, cd ≈ Dhp 263cd]

Yamhi saccaṃ ca Dhammo ca viratī saṃyyamo damo,

In whom is truth, Dhamma, abstinence, restraint and (good) training,

sa vāntadoṣo medhāvī sādthurūpī ti vuccati.

that sage who has thrown out hatred is said to be honourable.

Yamhi saccañ-ca Dhammo ca ahimsā saṃyyamo damo,

In whom is truth, Dhamma, *non-violence*, restraint and (good) training,

sa ve vantamalo dhīro thero iti pavuccati.

the wise one who throws out the stain is (truly) called an elder.

yassa cetam samucchinnam, mūlaghaccaṃ samūhataṃ,

for the one in whom this is cut off, destroyed at the root, dug up,

sa vantadoso medhāvī sādthurūpo ti vuccati.

that sage who has thrown out hatred is said to be honourable.

[290 ≈ Dhp 19]

Bahum pi ce sahitaṃ bhāsamāno,

Even though reciting abundant scriptures,

na takkaro hoti naro pramatto,

the heedless fellow, who does not do (what they say),

gopo va gāvo gaṇayam paresam ,

like a cowboy counting other's cattle,

na bhāgavā sāmaṇṇassa hoti.

does not partake of the ascetic life.

Bahum-pi ce sahitaṃ bhāsamāno,

Even though reciting abundant scriptures,

na takkaro hoti naro pamatto,

the heedless fellow, who does not do (what they say),

gopo va gāvo gaṇayam paresam,

like a cowboy counting other's cattle,

na bhāgavā sāmaññassa hoti.

does not partake of the ascetic life.

[291 ≈ Dhp 20]

Appaṃ pi ce sahitaṃ bhāṣamāno,
Even though reciting but few scriptures,

Dhammassa hoti anudhammacārī,
but living righteously in accordance with Dhamma,

rāgaṃ ca doṣaṃ ca prahāya moham,
abandoning greed, hate and delusion,

vimuttacitto akhilo akañcho,
with mind released, completely without doubt,

anupādiyāno iha vā hure vā
that one, unattached here and hereafter,

sa bhāgavā śāmannassa hoti.
(surely) partakes of the ascetic life.

Appam-pi ce sahitaṃ bhāsamāno,
Even though reciting but few scriptures,

Dhammassa hoti anudhammacārī,
but living righteously in accordance with Dhamma,

rāgañ-ca dosañ-ca pahāya moham,
abandoning greed, hate and delusion,

sammappajāno suvimuttacitto,
understanding aright, with mind well-released,

anupādiyāno idha vā huram vā,
that one, unattached here and hereafter,

sa bhāgavā sāmaññassa hoti.
(surely) partakes of the ascetic life.

[292 ≈ Dhp 224]

Saccaṃ bhaṇe, na kujjheyā, deyā appā pi yācito,

One should speak out the truth, one should not get angry, when requested you should give, if only a little,

eteḥi ttihi tṭhāṇehi gacche devāna' santike.

through these three conditions one can go to the presence of the gods.

Saccaṃ bhaṇe, na kujjheyya, dajjāppasmim-pi yācito,

One should speak out the truth, one should not get angry, when requested give, if only a little,

eteḥi tīhi tṭhāṇehi gacche devāna' santike.

through these three conditions one can go to the presence of the gods.

[293 ≈ Dhp 177]

Na ve kadāryyā devalokaṃ vrajanti,

The miserly go not to the world of the gods,

bālā hi bhe na praśaṃsanti dānaṃ,

fools surely do not praise giving,

dhīro tu dānaṃ anumodamāno,

but the wise one rejoices in giving,

teneva so devalokaṃ paretī.

and through that he goes to the world of the gods.

Na ve kadarⁱyā devalokaṃ vajanti,

The miserly go not to the world of the gods,

bālā have nappasaṃsanti dānaṃ,

fools surely do not praise giving,

dhīro ca dānaṃ anumodamāno,

but the wise one rejoices in giving,

teneva so hoti sukhī parattha.

and through that he is happy hereafter.

[294 ≈ Dhp 217]

Śīlavantaṃ śuciṃ dacchaṃ, dhammaṭṭhaṃ saccavādināṃ,

Having virtue, being pure and clever, principled, knowing the truths,

āttano kāraṇaṃ śantaṃ, taṃ jano kurute priyaṃ.

the good one doing (the deeds that are) his own, that one the people love.

Śīladassanasampannaṃ, dhammaṭṭhaṃ saccavedināṃ,

Endowed with virtue and insight, principled, knowing the truths,

attano kamma' kubbānaṃ, taṃ jano kurute piyaṃ.

doing the deeds that are his own, that one the people love.

[295 ≈ Dhp 308]

Śreyo ayoguḍā bhuttā tattā, aggisikhopamā,

It's better to have eaten glowing iron balls, like flames of fire,

yaṃ ca bhuñjeya duśśīlo rāṣṭrapīḍaṃ asaṃyyato.

than that (the monastic) who is unrestrained and unvirtuous should enjoy the country's almsfood.

Seyyo ayoguḷo bhutto tatto, aggisikhūpamo,

It's better to have eaten a glowing iron ball, like a flame of fire,

yañ-ce bhuñjeyya duśśīlo raṭṭhapiḍaṃ asaññato.

than that (the monastic) who is unrestrained and unvirtuous should enjoy the country's almsfood.

[296 ≈ Dhp 311]

Kuśo yathā duggṛhīto hastam evānukantati,

As *kusa* grass, wrongly grasped, cuts into the hand,

śāmaṇṇaṃ dupparāmaṭṭhaṃ, nirayāya upakaṭṭati.

so does the ascetic life, wrongly grasped, drag one down to the underworld.

Kuso yathā duggahito hattham-evānukantati,

As *kusa* grass, wrongly grasped, cuts into the hand,

sāmaññaṃ dupparāmaṭṭhaṃ, nirayāyupakaḍḍhati.

so does the ascetic life, wrongly grasped, drag one down to the underworld.

[297 ≈ Dhp 176]

Ekadhammam atītassa, muṣāvādissa jantuno,

For the person speaking falsely, who has transgressed in this one thing,

vitinnaparalokassa, nāsti pāpaṃ akāriyaṃ.

who has abandoned the next world, there is no wickedness left undone.

Ekam dhammaṃ atītassa, musāvādissa jantuno,

For the person speaking falsely, who has transgressed in this one thing,

vitinṇaparalokassa, natthi pāpaṃ akāriyaṃ.

who has abandoned the next world, there is no wickedness left undone.

[298 ≈ Jā 331.2]

Na hi śastaṃ suniṣitaṃ, viṣaṃ hālāhalaṃ tathā,

For not a well-sharpened sword, (or) even deadly poison,

evaṃ khipraṃ atipātetī vācā dubbhāṣitā yathā.

destroy quite as quickly as words that are badly spoken.

Na hi satthaṃ sunisitaṃ, viṣaṃ halāhalaṃ *iva*,

For not a well-sharpened sword, (or) even¹⁰⁶ deadly poison,

evaṃ *nikaṭṭhe* pātetī vācā dubbhāṣitā yathā.

make one fall quite so low as words that are badly spoken.

[299 ≈ Sn 3.10 v.1]

Puruṣassa jāyamānassa kuṭhārī jāyate mukhe,

For with the birth of a man an axe is born in his mouth,

yāya chindati āttānaṃ vācaṃ dubbhāṣitaṃ bhaṇaṃ.

with which he cuts himself speaking a word that is badly spoken.

Purisassa hi jātassa kuṭhārī jāyate mukhe,

For with the birth of a man an axe is born in his mouth,

yāya chindati attānaṃ *bālo* dubbhāṣitaṃ bhaṇaṃ.

with which *a fool* cuts himself speaking (a word) that is badly spoken.

¹⁰⁶ Reading *iva* = *eva*, m.c.

[300 ≈ Sn 3.10 v.2]

Yo hi nindiye praśamsati ,
He who praises the blameworthy,

uttavā nindati yo praśamsiye,
or he who blames the praiseworthy,

vicināti mukhena so kaliṃ,
piles up bad fortune with his mouth,

kalinā tena sukhaṃ na vindati.
and because of that bad fortune he does not find happiness.

Yo nindiyam pasamsati,
He who praises the blameworthy,

taṃ vā nindati yo pasamsiyo,
or he who blames the praiseworthy,

vicināti mukhena so kaliṃ,
piles up bad fortune with his mouth,

kalinā tena sukhaṃ na vindati.
and because of that bad fortune he does not find happiness.

[301 ≈ Sn 3.10 v.3]

Appāmatto ayam kalī yo akkhehi dhanam parājaye,
(Compared to) he who has a small measure of bad fortune through dice and loses his wealth,

sabbassam pi sahāpi āttanā;
everything (he owns), together with his self;

ayam eva mahataro kalī: yo sugatesu manam pradūṣaye.
this is indeed a far greater bad fortune: he who has a corrupt mind aimed at those faring well.

Appamatto ayam kali yo akkhesu dhanaparājayo,
(Compared to) he who has a small measure of bad fortune *in* dice and loses his wealth,

sabbassāpi sahāpi attanā;
everything (he owns), together with his self;

ayam-eva mahantaro kali: yo sugatesu manam padosaye.
this is indeed a far greater bad fortune: he who has a corrupt mind aimed at those faring well.

[302 ≈ Sn 3.10 v.4]

Śatam sahasrāṇi nirabbudānām

° For one hundred and thirty-six thousand

chattriśatim, pañca ca abbudāni,
*nirabbudas, and five abbudas,*¹⁰⁷

yam ayⁱragar^ahī nirayam upeti,
he goes to hell through reproaching the noble ones,

vācam manam ca praṇidhāya pāpikām.
having wicked verbal and mental intentions.

Satam sahasānam nirabbudānam

° For one hundred and thirty-six thousand

chattimsati, pañca ca abbudāni,
nirabbudas, and five abbudas,

yam arⁱyagar^ahī nirayam upeti,
he goes to hell through reproaching the noble ones,

vācam manañ-ca paṇidhāya pāpakām.
having wicked verbal and mental intentions.

[303 cf. Jā 88]

Kallāṇim eva bhāṣeyā, na 'ssa mucceya pāpikā,

He should speak wholesomely, he should not speak wickedly,

mokkho kallāṇiye śreyo, muttā tapati pāpikām.

the speaking of what is wholesome is best, having spoken wickedly he suffers.

Kalyāṇim-eva muñceyya, na hi muñceyya pāpikām,

He should speak¹⁰⁸ wholesomely, he should not speak wickedly,

mokkho kalyāṇiyā sādhu, mutvā tappati pāpikām.

the speaking of what is wholesome is *good*, having spoken wickedly he suffers.

¹⁰⁷ Vast numbers of inconceivable size.

¹⁰⁸ Although the verb is different the meaning is defined in the commentary as the same: *Tattha kalyāṇim-eva muñceyyā ti catudosavinimuttam kalyāṇim sundaram anavajjam vācam-eva muñceyya vissajjeyya katheyya.*

[304 cf. Jā 88]

Kallāṇim eva seveyā, na 'ssa mucceya pāpikā,

He should practice wholesomely, he should not speak wickedly,

mokkho kallāṇiye śreyo, muttā tappati pāpikāṃ.

the speaking of what is wholesome is best, having spoken wickedly he suffers.

Kalyāṇim-eva muñceyya, na hi muñceyya pāpikāṃ,

He should *speaks* wholesomely, he should not speak wickedly,

mokkho kalyāṇiyā sādhu, mutvā tappati pāpikāṃ.

the speaking of what is wholesome is *good*, having spoken wickedly he suffers.

[305ab cf. Jā 88ab]

Vācam bhāṣeyā kallāṇim, na 'ssa mucceya pāpikā,

He should speak wholesome words, he should not speak wickedly,

jātaṃ krodhaṃ nivāreyā, so biṣabbhi nirujjhati.

arisen anger he should constrain, he ceases from hatred.

Kalyāṇim-eva muñceyya, na hi muñceyya pāpikāṃ,

He should *speaks* wholesomely, he should not speak wickedly,

mokkho kalyāṇiyā sādhu, mutvā tappati pāpikāṃ.

the speaking of what is wholesome is *good*, having spoken wickedly he suffers.

Vācāvargaḥ

The Chapter about Verbalising

Āttavarggaḥ 17: The Chapter about Self

[306 ≈ Dhp 162]

Yassa accantadośīllam, malutā Sālam ivotatā,

The one who has an exceeding lack of virtue, like a deadly creeper covering a Sal tree,

karoti so tathāttānam yathā nam biṣam icchati.

makes himself the same as his enemy wishes him to be.

Yassa accantadussīlyam māluvā Sālam-ivotatam,

The one who has an exceeding lack of virtue, like a deadly creeper covering a Sal tree,

karoti so tathattānam yathā nam icchatī diso.

makes himself the same as his enemy wishes him to be.¹⁰⁹

[307 ≈ Dhp 161]

Āttanā hi kataṃ pāpaṃ, āttajaṃ āttasambhavaṃ,

That wickedness done by oneself, born in oneself, arising in oneself,

anumandhati dummedham vayīraṃ vā ahmamayaṃ maṇim.

crushes the one who is stupid, as a diamond (crushes) a rock-jewel.

Āttanā va kataṃ pāpaṃ, attajaṃ attasambhavaṃ,

That wickedness done by oneself, born in oneself, arising in oneself,

abhimatthati dummedham vajīraṃ vasmamayaṃ maṇim.

crushes the one who is stupid, as a diamond (crushes) a rock-jewel.

¹⁰⁹ The last two words are reversed in the Pāli.

[308 ≈ Dhp 165]

Āttanā hi kataṃ pāpaṃ, āttanā saṅkiliśati,

By oneself alone is a wicked deed done, by oneself is one defiled,

āttanā akataṃ pāpaṃ, āttanā ye viśujjhati,

by oneself is a wicked deed left undone, by oneself is one purified,

śoddhī aśoddhī praccattaṃ, nāñño aññaṃ viśodhaye.

purity and impurity come from oneself, (for) no one purify another.

Attanā va kataṃ pāpaṃ, attanā saṅkilissati,

By oneself alone is a wicked deed done, by oneself is one defiled,

attanā akataṃ pāpaṃ, attanā va viśujjhati,

by oneself is a wicked deed left undone, by oneself is one purified,

suddhī asuddhī paccattaṃ, nāñño aññaṃ viśodhaye.

purity and impurity come from oneself, (for) no one can purify another.

[309 ≈ Dhp 50]

Na paresaṃ vilomāni, na paresaṃ katākatam

Not the wrongs of others, or what others have done or have not done

āttanā ye aveccheyā, katāni akatāni ca.

one should consider, but what has been done and not done by oneself.

Na paresaṃ vilomāni, na paresaṃ katākatam

Not the wrongs of others, or what others have done or have not done

attano va avekkheyya, katāni akatāni ca.

one should consider, but what has been done and not done by oneself.

[310a-c cf. Dhp 50a-c]

Na paresaṃ vilomāni, na paresaṃ samāsamaṃ

Not the wrongs of others, or what is just and unjust for others

āttanā ye aveccheyā, samāni viṣamaṇi ca.

one should consider, but what is just and unjust for oneself.

Na paresaṃ vilomāni, na paresaṃ katākatam

Not the wrongs of others, or what others *have done or have not done*

attano va avekkheyya, katāni akatāni ca.

one should consider, but *what has been done and not done* by oneself.

[311ab ≈ Dhp 157ab; 311cd ≈ SN 3.1.4 vs. 1cd]

Āttānañ-ce priyaṃ nāyyā rakkheyā naṃ surakkhitam,

If one regards oneself as dear one should guard oneself right well,

na etaṃ sulabham hoti sukham dukkatakāriṇāṃ.

for happiness is not easy to gain by those who do wrong.

Attānañ-ce piyaṃ jaññā rakkheyya naṃ surakkhitam,

If one regards oneself as dear one should guard oneself right well,

tiṇṇam-aññataram yāmaṃ paṭijaggeyya paṇḍito.

during one of the three watches (of the night) the wise one should stay alert.

Attānaṃ ce piyaṃ jaññā, na naṃ pāpena sañjuye,

If one understands oneself as dear, one should not hold on to wickedness,

na hi taṃ sulabham hoti sukham dukkatakārinā.

for happiness is not easy to gain by the one who does wrong.

[312 ≈ Dhp 157]

Āttānaṃ ce priyaṃ nāyyā rakkheyā naṃ surakkhitam,

If one regards oneself as dear one should guard oneself right well,

tīṇṇam aññataram yāmānaṃ paṭijāggreya paṇḍito.

during one of the three watches (of the night) the wise one should stay alert.

Attānañ-ce piyaṃ jaññā rakkheyya naṃ surakkhitam,

If one regards oneself as dear one should guard oneself right well,

tiṇṇam-aññataram yāmaṃ paṭijaggeyya paṇḍito.

during one of the three watches (of the night) the wise one should stay alert.

[313 ≈ Dhp 305]

Ekāsanam ekaśeyam ekacar'yam atandrito,

Sitting alone, lying down alone, walking alone, diligent,

eko ramayam āttānaṃ vanānte ramitā siyā.

the solitary one who delights in himself will delight in the edge of a forest.

Ekāsanam ekaseyyam, eko caram-atandrito,

Sitting alone, lying down alone, walking alone, diligent,

eko damayam-attānaṃ vanante ramito siyā.

the solitary one who *trains* himself will delight in the edge of a forest.

[314a-d ≈ Dhp 164a-d; 314ef ≈ Dhp 162ef]

Yo sāsanaṃ arahatāṃ Ayrāṇāṃ Dhammajīvināṃ,

° Whoever reviles the worthy teaching of the Noble Ones who live by Dhamma,

paṭikrośati dummedho, dṛṣṭiṃ niśśāya pāpikāṃ,

that stupid one, depending on wicked views,

karoti so tathāttānaṃ yathā naṃ biṣaṃ icchatī.

makes himself the same as his enemy wishes him to be.

Yo sāsanaṃ arahataṃ Arīyānaṃ Dhammajīvināṃ,

° Whoever reviles the worthy teaching of the Noble Ones who live by Dhamma,

paṭikkosati dummedho diṭṭhiṃ nissāya pāpikāṃ,

that stupid one, depending on wicked views,

phalāni kaṭṭhakkasseva, attaghaññāya phallatī.

like the bamboo when it bears fruit, brings about his own destruction.

Yassa accantadussīlyaṃ māluvā Sālam-ivotatāṃ

The one whose exceeding lack of virtue is like a deadly creeper spread over a Sal tree

karoti so tathattānaṃ yathā naṃ icchatī diso.¹¹⁰

he makes himself the same as his enemy wishes him to be.

[315 ≈ Dhp 164]

Yo sāsanaṃ arahatāṃ Ayrāṇāṃ Dhammajīvināṃ,

° Whoever reviles the worthy teaching of the Noble Ones who live by Dhamma,

paṭikrośati dummedho dṛṣṭiṃ niśśāya pāpikāṃ,

that stupid one, depending on wicked views,

phalāni kaṭṭhakkasseva, āttaghaññāya phallatī.

like the bamboo when it bears fruit, brings about his own destruction.

Yo sāsanaṃ arahataṃ Arīyānaṃ Dhammajīvināṃ

° Whoever reviles the worthy teaching of the Noble Ones who live by Dhamma,

paṭikkosati dummedho diṭṭhiṃ nissāya pāpikāṃ,

that stupid one, depending on wicked views,

phalāni kaṭṭhakkasseva, attaghaññāya phallatī.

like the bamboo when it bears fruit, brings about his own destruction.

¹¹⁰ Word order differs in the Pāli at the end of the *pāda*.

[316a-c ≈ Dhp 158a-c]

Āttānam eva paṭhamam atthe Dhamme niveśaye,

First one should establish oneself in the good and the Dhamma,

athāññam anusāseyā: ‘Evaṃ hohi yathā aham’.

then one can advise another, (saying): ‘You must be as I am’.

Attānam-eva paṭhamam patirūpe nivesaye,

First one should *establish* oneself *in what is suitable*,

athaññam-anusāseyya, na kilisseyya paṇḍito.

then one can advise another, *the wise one should not have (any) defilement.*

[317 ≈ Dhp 158]

Āttānam eva paṭhamam paṭirūpe niyojaye,

First one should commit oneself to what is suitable,

athāññam anusāsanto, na kiliśṣati praññavā.

then when advising another, the wise one should not have (any) defilement.

Attānam-eva paṭhamam patirūpe nivesaye,

First *one should establish* oneself *in what is suitable*,

athaññam-anusāseyya, na kilisseyya paṇḍito.

then *one can advise* another, the wise one should not have (any) defilement.

[318 ≈ Dhp 159]

Āttanā ye tathā kay¹rā yathāññam anusāsaye,

He should do himself as he would advise another (to do),

adānto vata dameyā, āttā hi kira duddamo.

being untrained, he should surely train (himself), for it is said the self is difficult to train.

Attānañ-ce tathā kay¹rā yathāññam-anusāsati,

He should do himself as he would advise another (to do),

sudanto vata dametha, attā hi kira duddamo.

being *well-trained*, *he could* surely train (*another*), for it is said the self is difficult to train.

[319-320 ≈ Dhp 104-105]

Āttā hi bhe varam dānto yacchāyam itarā prajā,

A tamed self is better than that of other people,

āttadāntassa pošassa, sadā saṃyyatacārīṇo,

for the person who conquers himself, who lives always well-restrained,

neva devā na gandhabbā, na Māro saha Brahmaṇā,

neither gods, nor gandhabbas, nor Māra together with Brahmās,

jītaṃ apajitaṃ kayīrā tattharūpassa jantuno.

can turn conquest into defeat for a person who is like this.

Āttā have jitaṃ seyyo yā cāyam itarā pajā,

Conquest over self is better than that over other people,

attadantassa posassa, niccam saññatacārīno,

for the person who conquers himself, who lives *constantly* well-restrained,

neva devo na gandhabbo, na Māro saha Brahmaṇā,

neither gods, nor gandhabbas, nor Māra together with Brahmās,

jītaṃ apajitaṃ kayīrā tathārūpassa jantuno.

can turn conquest into defeat for a person who is like this.

[321 ≈ Dhp 160]

Āttā hi āttano nātho, ko hi nātho paro siyā?

For the self is the friend of self, for what other friend would there be?

Āttanā hi sucinnena, nāthaṃ labhati dullabhaṃ.

When the self is well-practiced, one finds a friend that is hard to find.

Attā hi attano nātho, ko hi nātho paro siyā?

For the self is the friend of self, for what other friend would there be?

Attanā va sudantena, nāthaṃ labhati dullabhaṃ.

When the self is *well-trained*, one finds a friend that is hard to find.

[322 ≈ Dhp 380]

Āttā hi āttano nātho, āttā hi āttano gatī,

Self is the protector of self, self is the refuge of self,

tassā saṃyamamayāttānaṃ, aśsaṃ bhadraṃ va vāṇijo.

therefore one should restrain oneself, as a merchant (restrains) his noble horse.

Attā hi attano nātho, attā hi attano gatī,

Self is the protector of self, self is the refuge of self,

tasmā saṃyamamayāttānaṃ, assaṃ bhadraṃ va vāṇijo.

therefore one should restrain oneself, as a merchant (restrains) his noble horse.

[323 (no parallel known)]

Āttānaṃ eva damaye, aśśasugatiyā sadā,

One should tame oneself always, that will be for a good destiny,

damma śamma ujjum̐ hohi, tato akuṭilo bhava,

be tamed, be peaceful, be upright, and from that be honest,

tato dānto sukhī hohi, anupādāya nivṛto.

then, tamed, be happy, unattached and cooled down.

[324 ≈ Dhp 379]

Āttanā codayāttānaṃ, parimaśāttānaṃ āttanā,

By oneself one should censure self, by oneself one should be controlled,

so āttagutto satimā, sukhaṃ bhikkhū vihāhisi.

he who guards himself, mindful, will live happily, monastic.

Attanā codayāttānaṃ, paṭimāsettam-āttanā,

By oneself one should censure self, by oneself one should be controlled,

so attagutto satimā sukhaṃ bhikkhu vihāhisi.

he who guards himself, mindful, will live happily, monastic.

[325 ≈ Dhp 166]

Ātta-d-āttham parātthena bahunā pi na hāpaye;

One should not neglect one's own good for another's, however great;

ātta-d-āttham param ñāttā sa-d-ātthaparamo siyā.

knowing further what is good for oneself should be the supreme good.

Atta-d-attham paratthena bahunā pi na hāpaye;

One should not neglect one's own good for another's, however great;

atta-d-attham-abhiññāya sa-d-atthapasuto siyā.

knowing what is good for oneself one *should be intent* on that good.

[326 ≈ Dhp 84]

Nevāttaheto na parassa heto,

Not for one's own sake and not for another's sake,

na saggam icche, na dhanam na rāṣṭam –

not desiring heaven, riches, or a kingdom –

necche adhammeṇa samṛddhim āttano;

he should not desire his success through corruption;

so sīlavā praññavā dhāmmiko siyā.

he should be both virtuous and wise and righteous.

Na attahetu na parassa hetu,

Not for one's own sake and not for another's sake,

na puttam-icche, na dhanam na raṭṭham –

not desiring *a child*, riches, or a kingdom –

na iccheyya adhammena samiddhim-attano;

he should not desire his success through corruption;

sa sīlavā paññavā dhammiko siyā.

he should be both virtuous and wise and righteous.

Āttavargaḥ

The Chapter about Self

Dadantīvarggaḥ 18: The Chapter about Giving

[327 ≈ Dhp 249]

Dadanti ve yathāsaddhamā, yathāprasadanā janā,

The people give according to faith, according to their confidence,

tattha yo dummano hoti paresamā pānabhojane,

herein the one who becomes depressed because of food and drink (given) to others,

na so divā ca rāto ca, samādhim adhigacchati.

does not, either by day or night, attain to (good) concentration.

Dadāti ve yathāsaddhamā, yathāpasādanā janā,

The people give according to faith, according to their confidence,

tattha yo mañku bhavati paresamā pānabhojane,

herein the one who becomes *dejected* because of food and drink (given) to others,

na so divā vā rattiṃ vā, samādhim adhigacchati.

does not, either by day or night, attain to (good) concentration.

[328 ≈ Dhp 250]

Yassa cetam samucchinnam, mūlogghaccam samūhatam,

For the one in whom this (depression) is cut off, destroyed at the root, dug up,

sa ve divā ca rāto ca, samādhim adhigacchati.

does, by day and night, attain to (good) concentration.

Yassa cetam samucchinnam, mūlaghaccam samūhatam,

For the one in whom this (*dejection*) is cut off, destroyed at the root, dug up,

sa ve divā vā rattiṃ vā, samādhim adhigacchati.

does, by day and by night, attain to (good) concentration.

[329a-d ≈ Dhp 144, Daṇḍavaggo; 329ef ≈ Sn 2.9 v. 7cd]

Aśso va bhadro kaṣāya puṭṭho,
Like a good horse touched by the whip,

ātāpino saviṅgaṇo carāṇo.
living ardent and spiritually intense.

Śraddhāya sīlena ca vīriyeṇa ca,
Having faith, virtue and energy,

samādhinā Dhammavipaśśanāya ca,
concentration and insight into the Dhamma,

te khāntisoracchasamādhisaṅṭhitā,
well-established in patience, meekness and concentration,

śutassa praññāya ca sāram ajjhagū.
they have come to the essence of wisdom and learning.

Aso yathā bhadro kasāniviṭṭho,
Like a good horse *restrained* by the whip,

ātāpino samvegino bhavātha.
you should be ardent and spiritually intense.

Saddhāya sīlena ca vīriyena ca,
Having faith, virtue and energy,

samādhinā Dhammavinicchayena ca.
concentration and *investigation* of the Dhamma.

Sampannavijjācaraṇā patissatā,
One who has understanding and good conduct, mindfulness,

pahassatha dukkham-idaṃ anappakaṃ.
will abandon this not insignificant suffering.

Dhamme ca ye ariyapavedīte ratū
Those who delight in the Dhamma made known by the noble ones

anuttarā te vacasā manasā kammunā ca,
are unsurpassed in speech, mind and deed,

te santisoraccasamādhisaṅṭhitā,
well-established in *peace*, meekness and concentration,

sutassa paññāya ca sāram ajjhagū.
they have come to the essence of wisdom and learning.

[330ab ≈ Ud-v 10.9ab]

Yo driṣṭe dhamme labhati śraddhām praññām anuttarām,

He who acquires faith and wisdom unsurpassed in this very life,

sa ve mahaddhano loke, moham aññaṃ bahum dhanam.

has great wealth in the world, other wealth, though great, is useless.¹¹¹

Yo jīvaloke labhate śraddhām prajñām ca paṇḍitaḥ,

The wise one who acquires faith and wisdom in living beings,

tad dhi tasya dhanam śreṣṭham, hīnam asyetaṛad dhanam.

his wealth is the best, other wealth he has is lowly.

[331 ≈ Dhp 303]

Śraddho sīlena sampanno yaśabhogasamāhito,

The faithful one who is possessed of virtue, and has wealth and fame,

yaṃ yaṃ so bhajate deśam, tattha tattheva pūjiyo.

whatever district he resorts to, right there and then he is worshipped.

Saddho sīlena sampanno yasobhogasamappito,

The faithful one who is *endowed with* virtue, and has wealth and fame,

yaṃ yaṃ padesaṃ bhajati,¹¹² tattha tattheva pūjito.

whatever district he resorts to, right there and then he is worshipped.

¹¹¹ Understanding *moha* here as equal to Pāli *mogha*.

¹¹² Word order differs in the Pāli.

[332cf. SN 1.4.6 v. 1]

Śraddhā bitiyam puruṣam carantaṃ,
Faith is a person's travelling companion,

na nam labheyā aśraddho va cāro,
he would not accept travelling without faith,

yaśo ca kittī ca tato nam eti,
from that there will be fame and renown for him,

saggañ-ca gacche śarīraṃ prahāya.
and when he abandons the body he goes to heaven.

Saddhā dutiyā purisassa hoti,
Faith is a person's companion,

no ce assaddhiyaṃ avatiṭṭhati
if a lack of faith does not linger

yaso ca kittī ca tatvassa hoti,
from that there will be fame and renown for him,

saggañ-ca so gacchati sarīraṃ pahāya.
and when he abandons the body he goes to heaven.

[333 ≈ Dhp 97]

Aśraddho akataññū ca sandhicchedo ca yo naro,
The person who is beyond (mere) faith, who knows that which is unmade, who has cut off (rebirth-)linking,

hatāvakāśo vāntāśo, sa ve uttimaporuṣo.
who has destroyed the occasion, who has thrown out hope and desire, is surely the person supreme.

Assaddho akataññū ca sandhicchedo ca yo naro,
The person who is beyond (mere) faith, who knows that which is unmade, who has cut off (rebirth-)linking,

hatāvakāśo vantāśo, sa ve uttamaporiso.
who has destroyed the occasion, who has thrown out hope and desire, is surely the person supreme.

[334 ≈ Dhp 182]

Kiccho Buddhāna' uppādo, kicchā Dhammassa deśanā,

It is rare the arising of Buddhas, rare the teaching of the Dhamma,

kiccho śraddhapaṭilābho, kicchaṃ māccāna' jīvitam.

it is rare to acquire faith, rare is the life of mortals.

Kiccho manussapaṭilābho, kicchaṃ maccāna' jīvitam,

It is rare to acquire (birth as a) human, rare is the life of mortals,

kicchaṃ Saddhammasavaṇam, kiccho Buddhānam-uppādo.¹¹³

it is rare to hear the True Dhamma, rare the arising of Buddhas.

[335 ≈ Dhp 38]

Anavaṭṭhitacittassa, Saddhammam avijānato,

For the one with unsettled mind, who does not know the True Dhamma,

pāriplavaprasādassa, praññā na paripūrati.

whose confidence is wavering, wisdom is unfulfilled.

Anavaṭṭhitacittassa, Saddhammam avijānato,

For the one with unsettled mind, who does not know the True Dhamma,

pariplavapasādassa, paññā na paripūrati.

whose confidence is wavering, wisdom is unfulfilled.

[336 ≈ Ud-v 31.25]

Nāprasannacittena, duṣṭena kupitena vā,

° For one who has a mind lacking confidence, that is base or agitated,

śakkam ājānituṃ Dhammo, sārambhabahulena vā.

and frequently impetuous, it is not possible to understand the Dhamma.

Nāprasannena cittena duṣṭena kṣubhitena vā,

° For one who has a mind lacking confidence, that is base or agitated,

Dharmo hi śakyam ājñātuṃ,¹¹⁴ samrambhabahulena vā.

and frequently impetuous, it is not possible to understand the Dhamma.

¹¹³ Line order is different in the Pāli: d-c-a-b.

¹¹⁴ Word order is different in this line in Ud-v.

[337abd ≈ SN 6.2.6 v. 2abd]

Yo tu vinīya sārambhaṃ, aprasādaṃ ca cetaso,

He who has removed impetuosity, displeasure from his mind,

prasannacitto sumano, sa ve nyāyyā subhāsitaṃ.

with confident mind, happy, he can understand well-spoken words.

Yo ca vineyya sārambhaṃ, appasādañ-ca cetaso,

He who has removed impetuosity, displeasure from his mind,

āghātaṃ paṭinissajja, sa ve jaññā subhāsitaṃ.

who has given up hatred, he can understand well-spoken words.

[338b-d ≈ Dhp 178bad]

Manuṣyapaṭilābhena, saggānāṃ gamanena ca,

Acquiring (birth as a) human, or going to the heavens,

pṛthivyām ekarājjena – sotāpattiphalaṃ varam.

or having sole sovereignty over the earth – better is the fruit of stream-entry.

Pathavyā ekarājjena,¹¹⁵ saggassa gamanena vā,

Having sole sovereignty over the earth, or going to *heaven*,

sabbalokādhīpacena – sotāpattiphalaṃ varam.

or *lordship over the whole world* – better is the fruit of stream-entry.

¹¹⁵ Line order is different in the Pāli verse.

[339-340 ≈ Tha 507-508]

Yassa śraddhā Tathāgate acalā supraṭiṣṭhitā,

He whose faith in the Realised One is well-established and unmoveable,

śīlañ-ca yassa kallāṇaṃ, ay¹rakāntaṃ praśamsiyaṃ,

whose virtue is beautiful, praised by the noble ones,

Saṅghe prasādo yassa asti, ujjubhūtañ-ca daṃsaṇaṃ,

who has confidence in the Saṅgha, who sees uprightly,

‘adaridro’ ti tam āhu, amoghaṃ tassa jīvitaṃ.

he they say is ‘not poor’, his life is not in vain.

Yassa saddhā Tathāgate acalā supatiṭṭhitā,

He whose faith in the Realised One is well-established and unmoveable,

śīlaṃ ca yassa kalyāṇaṃ, ar¹yakantaṃ pasamsitaṃ,

whose virtue is beautiful, praised by the noble ones,

Saṅghe pasādo yassatthi, ujjubhūtañ-ca dassanaṃ,

who has confidence in the Saṅgha, who sees uprightly,

‘adaḷiddo’ ti tam āhu, amoghaṃ tassa jīvitaṃ.

he they say is ‘not poor’, his life is not in vain.

[341 ≈ Tha 509]

Tassā śraddhañ-ca śīlaṃ ca prasādaṃ Dhammadaṃsane,

Therefore (with) faith, virtue, confidence and insight into Dhamma,

anuyuñjeya medhāvī saraṃ Buddhāna’ śāsaṇaṃ.

a sage should devote himself to the essence of the Buddhas’ dispensation.

Tasmā saddhaṃ ca śīlaṃ ca pasādaṃ Dhammadassanaṃ,

Therefore (with) faith, virtue, confidence and insight into Dhamma,

anuyuñjetha medhāvī saraṃ Buddhāna’ sāsanaṃ.

the sagacious one should devote himself to the essence of the Buddhas’ dispensation.

Dadantīvargaḥ

The Chapter about Giving

Cittavarggaḥ

19: The Chapter about the Mind

[342 ≈ Dhp 33]

Phandanam capalam cittam, durakkham dunnivarayam,
An agitated, unsteady mind, difficult to guard, difficult to ward,

ujjum karoti medhavi, usukaro va tejanam.
the sagacious one makes straight, as a fletcher does his arrows.

Phandanam capalam cittam, durakkham dunnivarayam,
An agitated, unsteady mind, difficult to guard, difficult to ward,

ujum karoti medhavi, usukaro va tejanam.
the sagacious one makes straight, as a fletcher does his *arrow*.

[343 ≈ Dhp 34]

Varijo va thale khitto, oka-m-okatu ubbhato,
Like a fish thrown up on dry land, pulled out from its watery home,

pariphandatimam cittam, Maradheyam prahataye.
the mind is agitated, (one ought) to throw off the sway of Māra.

Varijo va thale khitto, oka-m-okata ubbhato,
Like a fish thrown up on dry land, pulled out from its watery home,

pariphandatidam cittam, Maradheyam pahatave.
the mind is agitated, (one ought) to throw off the sway of Māra.

[344 ≈ Dhp 37]

Durangamam ekacaram, asariram guhasayam,
° Those who will restrain the mind that roams far,

ye cittam samyam-ehinti, mokkhante Marabandhanam.
is lonesome, without a body, hidden, gain release from the bonds of Māra.

Durangamam ekacaram, asariram guhasayam,
° Those who will restrain the mind that roams far,

ye cittam sanham-essanti, mokkhanti Marabandhanam.
is lonesome, without a body, hidden, gain release from the bonds of Māra.

[345 ≈ Dhp 35]

Dunniggrahassa laghuno, yatthakāmanipātino,

° For the mind that is difficult to subdue, flighty, flitting wherever it will,

cittassa damatho sādhu, cittaṃ dāntaṃ sukhāvahaṃ.

restraint is good, a restrained mind brings happiness.

Dunniggrahassa lahuno, yatthakāmanipātino,

° For the mind that is difficult to subdue, flighty, flitting wherever it will,

cittassa damatho sādhu, cittaṃ dantaṃ sukhāvahaṃ.

restraint is good, a restrained mind brings happiness.

[346 ≈ Dhp 36]

Sududdaśaṃ sunipuṇaṃ, yatthakāmanipātinaṃ,

Hard to see, very subtle, flitting wherever it will,

cittaṃ rakkheya medhāvī, tad<a>hi guttaṃ sukhāvahaṃ.

the sage should guard the mind, for guarded it brings happiness.

Sududdasaṃ sunipuṇaṃ, yatthakāmanipātinaṃ,

Hard to see, very subtle, flitting wherever it will,

cittaṃ rakkhetha medhāvī, cittaṃ guttaṃ sukhāvahaṃ.

the sage should guard the mind, a guarded *mind* brings happiness.

[347 ≈ Dhp 39]

Anaprāśrayamāṇassa, anavāhatacetaso,

For the one with mind that is not dependent, for the one with mind unperplexed,

hettā kallāṇapāpāni, nāsti jāgarato bhayaṃ.

having abandoned the wholesome and demerit, for the watchful, there is no fear.

Anavassutacittassa, anavāhatacetaso,

For the one with mind *free of lust*, for the one with mind unperplexed,

puññapāpapahīnassa, natthi jāgarato bhayaṃ.

for the one who has abandoned making merit and demerit, for the watchful, there is no fear.

[348 ≈ Dhp 79]

Dhammaprīṭirasam pāttā, viprasannena cetasā,

The one who drinks the tasty Dhamma drink, with a clear mind,

Ayⁱrapavedite Dhamme sadā ramati paṇḍito.

the wise one will always delight in the Dhamma that is made known by the Noble.

Dhammapīti *sukham seti*, vipprasannena cetasā,

The one who drinks Dhamma *lives well*, with a clear mind,

Arⁱyappavedite Dhamme sadā ramati paṇḍito.

the wise one will always delight in the Dhamma that is made known by the Noble.

[349 ≈ Dhp 41]

Acirā vata ayam kāyo paṭhaviṃ abhiśehiti,

Before long has passed by, alas, this body will lie on the ground,

chūḍo apetaṅnyāṇo, nirāttham vā kaṭṭharam.

rejected, without consciousness, just like a useless piece of wood.

Aciram vatayam kāyo paṭhaviṃ adhisessati,

Before long has passed by, alas, this body will lie on the ground,

chuddho apetaṅnyāṇo, nirattham va kaliṅgaram.

rejected, without consciousness, just like a useless piece of wood.

[350 ≈ Dhp 40]

Kumbhopamaṃ kāyam imaṃ vidittā,
Knowing this body is (frail) like a jar,

nagaropamaṃ cittaṃ adhiṣṭhihittā,
govern the mind like a fortress,

yodheya Māraṃ praññāyudhena,
one should fight Māra with the weapon of wisdom,

jitāṃ ca rakkhe, aniveśano siyā.
guard your success, and do not be attached.

Kumbhūpamaṃ kāyam-imaṃ viditvā,
Knowing this body is (frail) like a jar,

nagarūpamaṃ cittaṃ-idaṃ *ṭhapetvā,*
establishing the mind like a fortress,

yodhetha Māraṃ paññāvudhena,
fight Māra with the weapon of wisdom,

jitañ-ca rakkhe, anivesano siyā.
guard your success, and do not be attached.

[351 ≈ Dhp 13]

Yathā agāraṃ ducchannaṃ vaṭṭhī samitivijjhati,
Just as the rain penetrates a house with thatching that is poor,

evaṃ abhāvitāṃ cittaṃ rāgo samativijjhati.
so passion penetrates a mind that is undeveloped.

Yathā agāraṃ ducchannaṃ vaṭṭhī samativijjhati,
Just as the rain penetrates a house with thatching that is poor,

evaṃ abhāvitāṃ cittaṃ rāgo samativijjhati.
so passion penetrates a mind that is undeveloped.

[352 ≈ Dhp 14]

Yathā agāraṃ succhannaṃ vaṭṭhī na samitivijjhati,

Just as rain does not penetrate a house with thatching that is good,

evaṃ subhāvitaṃ cittaṃ rāgo na samitivijjhati.

so passion cannot penetrate a mind that is well-developed.

Yathā agāraṃ succhannaṃ vaṭṭhī na samativijjhati,

Just as rain does not penetrate a house with thatching that is good,

evaṃ subhāvitaṃ cittaṃ rāgo na samativijjhati.

so passion cannot penetrate a mind that is well-developed.

[353 ≈ Ud-v 31.12]

Yathā agāraṃ ducchannaṃ vaṭṭhī samitivijjhati,

Just as the rain penetrates a house with thatching that is poor,

evaṃ abhāvitaṃ cittaṃ doṣo samitivijjhati.

so hatred penetrates a mind that is undeveloped.

Yathā hy agāraṃ ducchannaṃ vṛṣṭiḥ samatibhindati,

Just as the rain penetrates a house with thatching that is poor,

evaṃ hy abhāvitaṃ cittaṃ dveṣaḥ samatibhindati.

so hatred penetrates a mind that is undeveloped.

[354 ≈ Ud-v 31.18]

Yathā agāraṃ succhannaṃ vaṭṭhī na samitivijjhati,

Just as rain does not penetrate a house with thatching that is good,

evaṃ subhāvitaṃ cittaṃ doṣo na samitivijjhati.

so hatred cannot penetrate a mind that is well-developed.

Yathā hy agāraṃ succhannaṃ vṛṣṭir na vyatibhindati,

Just as rain does not *break into* a house thatching that is good,

evaṃ subhāvitaṃ cittaṃ dveṣo na vyatibhindati.

so hatred cannot *break into* a mind that is well-developed.

[355 ≈ Ud-v 31.13]

Yathā agāraṃ ducchannaṃ vaṭṭhī samitivijjhati,

Just as the rain penetrates a house with thatching that is poor,

evaṃ abhāvitaṃ cittaṃ moho samitivijjhati.

so delusion penetrates a mind that is undeveloped.

Yathā hy agāraṃ ducchannaṃ vṛṣṭiḥ samatibhindati,

Just as the rain penetrates a house with thatching that is poor,

evaṃ hy abhāvitaṃ cittaṃ mohaḥ samatibhindati.

so delusion penetrates a mind that is undeveloped.

[356 ≈ Ud-v 31.19]

Yathā agāraṃ succhannaṃ vaṭṭhī na samitivijjhati,

Just as rain does not penetrate a house with thatching that is good,

evaṃ subhāvitaṃ cittaṃ moho na samitivijjhati.

so delusion cannot penetrate a mind that is well-developed.

Yathā hy agāraṃ succhannaṃ vṛṣṭir na vyatibhindati,

Just as rain does not *break into* a house thatching that is good,

evaṃ subhāvitaṃ cittaṃ moho na vyatibhindati.

so delusion cannot *break into* a mind that is well-developed.

[357 ≈ Dhp 183]

Sabbapāpassa akaraṇaṃ, kuśalassa apasampadā,

The non-doing of anything wicked, undertaking of what is good,

sacittapar'yodamaṇaṃ – etaṃ Buddhāna' śāsanaṃ.

the training of one's mind – this is the teaching of the Buddhas.

Sabbapāpassa akaraṇaṃ, kusalassa upasampadā,

The non-doing of anything wicked, undertaking of what is good,

sacittapar'yodapanam – etaṃ Buddhāna' sāsanam.

the *purification* of one's mind – this is the teaching of the Buddhas.

Cittavarggaḥ

The Chapter about the Mind

Māggavarggaḥ 20: The Chapter about the Path

[358 ≈ Dhp 273]

Māggānaṣṭṅāṅiko śreṣṭho, saccānāṃ caturo padā,

The eightfold is the best of paths, four principles (the best) of truths,

virāgo śreṣṭho dhammāṇāṃ, dupadānāṃ ca Cakkhumā.

dispassion the best of states, the Visionary (the best) of men.

Māggānaṣṭṅāṅiko seṭṭho, saccānāṃ caturo padā,

The eightfold is the best of paths, four principles (the best) of truths,

virāgo seṭṭho dhammānāṃ, dipadānañ-ca Cakkhumā.

dispassion the best of states, the Visionary (the best) of men.

[359ab ≈ Dhp 275cd; 359c-f ≈ Dhp 276]

Ākkhāto vo mayā māggo, aññāye śallasamaṃsano,

The path was declared by me, the removal of the dart by knowledge,

tubbhehi kiccaṃ ātappaṃ akkhātāro Tathāgatā,

your duty is to have ardour declare the Realised Ones,

paṭipannā pramokkhanti jhāyino Mārabandhanā.

entering this path meditators will be released from the bonds of Māra.

Ētaṃ hi tumhe paṭipannā dukkhassantaṃ karissatha,

Having entered upon this path you will make an end to suffering,

akkhāto ve mayā maggo, aññāya sallasanthanāṃ.

the path was declared by me, the removal of the dart by knowledge.

Tumhehi kiccaṃ ātappaṃ akkhātāro Tathāgatā,

Your duty is to have ardour declare the Realised Ones,

paṭipannā pamokkhanti jhāyino Mārabandhanā.

entering this path meditators will be released from the bonds of Māra.

[360a-d ≈ Dhp 274; 360ef ≈ Dhp 275ab]

Eseva māggo nāstañño, damśanassa viśuddhiye,

This is the path, there is no other, for insight and for purity,

taṃ māggaṃ paṭipajjaho, Mārassesā pramohanī,

you should enter upon this path, this is the confounding of Māra,

etāhi tubbhe paṭipannā dukkhassa antaṃ kariṣyatha.

having entered upon this path you will make an end to suffering.

Eso va maggo natthañño, dāsanassa viśuddhiyā,

This is the path, there is no other, for insight and for purity,

etaṃ hi tumhe paṭipajjatha, Mārassetāṃ pamohanaṃ.

you should enter upon this path,¹¹⁶ this is the confounding of Māra.

Etaṃ hi tumhe paṭipannā dukkhassantaṃ karissatha,

Having entered upon this path you will make an end to suffering,

akkhāto ve mayā maggo, aññāya sallasanthanaṃ.

the path was declared by me, the removal of the dart by knowledge.

[361 ≈ Dhp 283]

Vanāṃ chindatha mā rukkhe, vanāto jāyate bhayaṃ,

Cut down the forest (of defilements) not just the trees, from the forest arises a danger,

chettā vanañ-ca vanadhañ-ca, nibbānena gamiśśatha.

having cut down the forest and thicket, you will go further without forests.

Vanāṃ chindatha mā rukkhaṃ, vanato jāyatī bhayaṃ,

Cut down the forest (of defilements) not just *a tree*, from the forest arises a danger,

chetvā vanañ-ca vanathañ-ca, nibbānā hoṭha bhikkhavo.

having cut down the forest and thicket, you *should be* without forests, *monastics*.

¹¹⁶ The meaning is the same, but the expression differs in this line.

[362 ≈ Dhp 284]

Yāvatā vanadho na cchijjati

° For as long as an atom of desire

aṇumātto pi narassa ñātisu,

of a man for his kin is not cut down,

paṭibaddhamano hi tattha

the mind is in bondage there,

so vaccho cchīravako va mātari.

like a calf (in bondage) to mother's milk.

Yāva hi vanatho na chijjati

° For as long as an atom of desire

aṇumatto pi narassa nārisu,

of a man for *a woman* is not cut down,

paṭibaddhamano va tāva so,

for just so long is the mind in bondage,

vaccho khīrapako va mātari.

like a calf (in bondage) to mother's milk.

[363 ≈ Dhp 285]

Ucchinna sineham āttano,
Cut off (any) affection for one's self,

kumudaṃ śāradikaṃ va pāṇinā,
like an autumn lotus (plucked) with the hand,

śāntimāggam eva byūhaya
develop fully the path to peace and

Nibbāṇaṃ Sugatena deśitaṃ.
Nibbāna taught by the Fortunate One.

Ucchinda sineham-attano,
Cut off (any) affection for one's self,

kumudaṃ sārādikaṃ va pāṇinā,
like an autumn lotus (plucked) with the hand,

santimaggam-eva brūhaya
develop fully the path to peace and

Nibbānaṃ Sugatena desitaṃ.
Nibbāna taught by the Fortunate One.

[364 ≈ Dhp 286]

“Idaṃ vaśśā kariṣyāmi, idaṃ hemanna gṛhmasu”,
“Here I will make the rains retreat, here during winter and summer”,

iti bālo vicinteti, antarāyaṃ na bujjhati.
in just such a way a fool thinks, not understanding the danger.

“Idha vassaṃ vasissāmi, idha hemantagimhisu”,
“Here I will *dwell* during the rains, here during winter and summer”,

iti bālo vicinteti, antarāyaṃ na bujjhati.
in just such a way a fool thinks, not understanding the danger.

[365 ≈ Dhp 287]

Taṃ puttapaśusammattaṃ vyāsattamanasaṃ naraṃ,

That person whose mind is attached and besotted by cattle and children,

suttaṃ ggrāmaṃ mahogho vā maccu-r-ādāya gacchati.

is snatched away by death just as a sleeping village (by) a great flood.

Taṃ puttapaśusammattaṃ byāsattamanasaṃ naraṃ,

That person whose mind is attached and besotted by cattle and children,

suttaṃ gāmaṃ mahogho va maccu ādāya gacchati.

is snatched away by death just as a sleeping village (by) a great flood.

[366 ≈ Dhp 288]

Na santi puttā ttāṇāya, na pitā no pi bhātaro,

Children are not a refuge, nor fathers, not even brothers,

Antakenādhībūtassa nāsti ñātisu ttāṇatā.

for one afflicted by the End-Maker there is no refuge in relatives.

Na santi puttā tāṇāya, na pitā na pi bandhavā,

Children are not a refuge, nor fathers, not even *kin*,

Antakenāधिपान्णास्स नत्थि णातिसु ताणाता.

for one *overcome* by the End-Maker there is no refuge in relatives.

[367 (no parallel known)]

Krandatāṃ eva ñātīnaṃ vilapatāṃ cevam ekato

Relatives cry and wail together in this way

janā antarahīyanti, asakāmā jahanti naṃ.

people (still) depart, against their desires they give him up.

[368 cf. Dhp 289]

Etam̐ vidiya medhāvī, praññavā vītamaccharī,

Understanding this the sage, wise, free of selfishness,

taṃ saggagamanam̐ māggam̐ niccam eva viśodhaye.

should constantly purify the path that is leading to heaven.

Etam-atthavasam̐ ñatvā, paṇḍito sīlasam̐vuto,

Understanding the truth of this, the wise one, endowed with virtue,

Nibbānagamanam̐ maggam̐ khippam-eva visodhaye.

should quickly purify the path that is leading to Nibbāna.

[369ab ≈ SN 1.5.8 v. 3ab; 369cd cf. Dhp 289cd]

Tassā hi paṇḍito poṣo sampaśsam̐ attham āttano

Therefore a wise man looking for his own welfare

taṃ saggaganam̐ māggam̐ niccam eva viśodhaye.

should constantly purify the path that is leading to heaven.

Tasmā hi paṇḍito poso sampassam̐ attham attano

Therefore a wise man looking for his own welfare

yoniso vicine Dhammam̐, evam̐ tattha visuḥjhati.

should wisely examine the Dhamma, like this he will be purified there.

Etam-atthavasam̐ ñatvā, paṇḍito sīlasam̐vuto,

Understanding the truth of this the wise one, endowed with virtue,

Nibbānagamanam̐ maggam̐ khippam-eva visodhaye.

should quickly purify the path that is leading to Nibbāna.

[370acd ≈ AN 8. 5. 9 v.2acd]

Śraddho śīlena sampanno, praññavā susamāhito,

Endowed with faith and virtue, wise, well-composed,

niccam̐ māggam̐ viśodheti, sacchayanam̐ sāmparāyikam̐.

one constantly purifies the path, which brings safety in the next world.

Saddhā sīlena sampannā, vadaññū vītamaccharā,

Endowed with faith and virtue, bountiful and free of selfishness,

niccam̐ maggam̐ visodheti, sotthānam̐ samparāyikam̐.

one constantly purifies the path, which brings safety in the next world.

[371 (no parallel known)]

Śraddho śīlena sampanno, praññavā susamāhito,
Endowed with faith and virtue, wise, composed,

ramate māggam āsevaṃ, ajhattopasame rato.
delights in practising the path, delights in internal peace.

[372a ≈ AN 8.5.9 v.2a; 372cd ≈ Dhp 31cd]

Śraddho śīlena sampanno, praññāvāgarato sadā,
Endowed with faith and virtue, always delighting in being wise,

saṃyojanam aṇutthūlaṃ daham aggī va gacchati,
one advances like burning fire against the fetter, small or large,

mānamakkhe va pāpake.
whether it is wicked conceit or hypocrisy.

Saddhā sīlena sampannā, vadaññū vītamaccharā,
Endowed with faith and virtue, *bountiful and free of selfishness,*

niccaṃ maggaṃ visodheti, sotthānaṃ samparāyikaṃ.
one constantly purifies the path, which brings safety in the next world.

Appamādarato bhikkhu, pamāde bhayadassivā,
A monastic delighting in heedfulness, seeing danger in heedlessness,

saṃyojanam aṇum-thūlaṃ ḍahaṃ aggīva gacchati.
one advances like burning fire against the fetter, small or large.

[373 ≈ Dhp 277]

Aniccā sabbasaṅkhārā, yato praññāya paśāti,
All conditions are impermanent, when one sees this with wisdom,

atha nivvaṇḍate dukkhā – esa māggo viśuddhiye.
then one grows tired of suffering – this is the path to purity.

Sabbe saṅkhārā aniccā ti,¹¹⁷ yadā paññāya passati,
All conditions are impermanent, when one sees this with wisdom,

atha nibbindatī dukkhe – esa maggo viśuddhiyā.
then one grows tired of suffering – this is the path to purity.

¹¹⁷ Word order is different in the Pāḷi, which is hypermetrical owing to the quotation marker.

[374 ≈ Dhp 279]

Sabbadhammā anāttā ti, yato praññāya paśśati,

All components (of mind and body) are without self, when one sees this with wisdom,

atha nivvaṇḍate dukkhā – esa māggo viśuddhiye.

then one grows tired of suffering – this is the path to purity.

Sabbe dhammā anattā ti, yadā paññāya passati,

All components (of mind and body) are without self, when one sees this with wisdom,

atha nibbindatī dukkhe – esa maggo viśuddhiyā.

then one grows tired of suffering – this is the path to purity.

[375 ≈ Dhp 282]

Yogā hi bhūrī sambhavati, ayogā bhūrisaṅkhayo,

From effort originates wisdom, without effort wisdom is destroyed,

etaṃ jethāpathaṃ ñāttā bhavāya vibhavāya ca,

having understood these two paths of development and decline,

tathā śiccheya medhāvī yathā bhūrī pravaddhati.

the sage should train so that his wisdom increases.

Yogā ve jāyatī bhūri, ayogā bhūrisaṅkhayo,

From effort *arises* wisdom, without effort wisdom is destroyed,

etaṃ dvedhāpathaṃ ñatvā bhavāya vibhavāya ca,

having understood these two paths of development and decline,

tathattānaṃ niveseyya yathā bhūri pavaḍḍhati.

one *should establish oneself* so that one's wisdom increases.

Māggavarggaḥ

The Chapter about the Path

Sahasravarggaḥ 21: The Chapter about Thousands

[376 ≈ Dhp 100]

Sahasram api ce vācā anattapadasāhitā,

Though there are a thousand sayings consisting of useless words,

ekam atthapadam śreyo, yaṁ śottā upasāmmati.

better is one useful word, hearing which one is brought to peace.

Sahassam-api ce vācā anattapadasamhitā,

Though there are a thousand sayings consisting of useless words,

ekam atthapadam seyyo, yaṁ sutvā upasammati.

better is one useful word, hearing which one is brought to peace.

[377 ≈ Dhp 102]

Yo ca gāthāsataṁ bhāse anattapadasāhitam,

One may speak a thousand verses consisting of useless words,

ekam Dhamapadam śreyo, yaṁ śottā upasāmmati.

better is one verse of Dhamma, hearing which one is brought to peace.

Yo ce gāthāsataṁ bhāse anattapadasamhitā,

One may speak a thousand verses consisting of useless words,

ekam Dhammapadam seyyo, yaṁ sutvā upasammati.

better is one verse of Dhamma, hearing which one is brought to peace.

[378 ≈ Dhp 103]

Yo sahasraṁ sahasrāṇāṁ saṅgrāme mānuṣe jine,

One may conquer a thousand men a thousand times in a battle,

ekam ca p' aññaṁ āttānaṁ, sa ve saṅgrāmam-uttamo.

but having (conquered) another, one's self, one would surely be supreme in battle.

Yo sahasraṁ sahasseṇa saṅgāme mānuṣe jine,

One may conquer a thousand men a thousand times in a battle,

ekañ-ca jeyya attānaṁ, sa ve saṅgāmajuttamo.

but *having conquered* one's own self, one would surely be supreme in battle.

[379 ≈ Dhp 106]

Māse māse sahasreṇa yo yajeya śataṃ samā;

One might give alms impartially with a thousand (coins of money) month by month for a hundred (years);

ekañ-ca bhāvitāttānaṃ muhuttam api pūjaye –

and one might worship someone with developed self for a second –

sā eva pūjanā śreyo yac cha vaśśasataṃ hutam.

that worship is surely better than the hundred-year sacrifice.

Māse māse sahasseṇa yo yajetha satam samam;

One might give alms impartially with a thousand (coins of money) month by month for a hundred (years);

ekañ-ca bhāvitattānaṃ muhuttam-api pūjaye –

and one might worship someone with developed self for a second –

sā yeva pūjanā seyyo yañ-ce vassasataṃ hutam.

that worship is surely better than the hundred-year sacrifice.

[380 ≈ Dhp 107]

Yo ca vaśśasataṃ jantū aggim paricare vane;

One person might care for the fire in the woods for a hundred years;

ekañ-ca bhāvitāttānaṃ muhuttam api pūjaye –

and one might worship someone with developed self for a second –

sā eva pūjanā śreyo yac cha vaśśasataṃ hutam.

that worship is surely better than the hundred-year sacrifice.

Yo ca vassasataṃ jantu aggim paricare vane;

One person might care for the fire in the woods for a hundred years;

ekañ-ca bhāvitattānaṃ muhuttam-api pūjaye –

and one might worship someone with developed self for a second –

sā yeva pūjanā seyyo yañ-ce vassasataṃ hutam.

that worship is surely better than the hundred-year sacrifice.

[381 ≈ Dhp 108]

Yaṃ kiñci yaṣṭaṃ va hutāṃ va loke

Whatever the alms or the sacrifice in the world

saṃvatsaraṃ yajate puññapekhī,

the one seeking merit may give for a year,

sabbaṃ pi taṃ na catubbhāgam eti –

all that comes not to a quarter (of the merit) –

abhivādanā ujjugatesu śreyo.

better is the worship of the upright.

Yaṃ kiñci yiṭṭhaṃ ca hutāṃ ca loke

Whatever the alms or the sacrifice in the world

saṃvaccharaṃ yajetha puññapekkho,

the one seeking merit may give for a year,

sabbam-pi taṃ na catubbhāgam-eti –

all that comes not to a quarter (of the merit) –

abhivādanā ujjugatesu seyyo.

better is the worship of the upright.

[382 ≈ Ud-v 24.21]

Māse māse sahasreṇa yo yajeya śataṃ samā,

One might give alms impartially with a thousand (coins of money) month by month for a hundred (years);

na taṃ Buddhhe prasādassa kalāṃ agghati ṣoḍaśim.

(but) that is not worth a sixteenth part of having confidence in the Buddha.

Māse māse sahasreṇa yo yajeta samāśataṃ,¹¹⁸

One might give alms impartially with a thousand (coins of money) month by month for a hundred (years);

na tad Buddhhe prasādasya kalāṃ arghati ṣoḍaśim.

(but) that is not worth a sixteenth part of having confidence in the Buddha.

¹¹⁸ Word order is slightly different here in Udānavarga, and in similar verses below.

[383 ≈ Ud-v 24.22]

Māse māse sahasreṇa yo yajeya śataṃ samā,

One might give alms impartially with a thousand (coins of money) month by month for a hundred (years);

na taṃ Dhamme prasādassa kalāṃ agghati ṣoḍaśiṃ.

(but) that is not worth a sixteenth part of having confidence in the Dhamma.

Māse māse sahasreṇa yo yajeta samāśatam,

One might give alms impartially with a thousand (coins of money) month by month for a hundred (years);

na tad Dharṃe prasādasya kalāṃ arghati ṣoḍaśiṃ.

(but) that is not worth a sixteenth part of having confidence in the Dhamma.

[384 ≈ Ud-v 24.23]

Māse māse sahasreṇa yo yajeya śataṃ samā,

One might give alms impartially with a thousand (coins of money) month by month for a hundred (years);

na taṃ Saṅghe prasādassa kalāṃ agghati ṣoḍaśiṃ.

(but) that is not worth a sixteenth part of having confidence in the Saṅgha.

Māse māse sahasreṇa yo yajeta samāśatam,

One might give alms impartially with a thousand (coins of money) month by month for a hundred (years);

na tat Saṅghe prasādasya kalāṃ arghati ṣoḍaśiṃ.

(but) that is not worth a sixteenth part of having confidence in the Saṅgha.

[385ab ≈ Dhp 106ab; 385cd ≈ Dhp 70cd]

Māse māse sahasreṇa yo yajeya śataṃ samā,

One might give alms impartially with a thousand (coins of money) month by month for a hundred (years);

na taṃ sākḥātadhammāṇāṃ kalāṃ agghati ṣoḍaśiṃ.

(but) that is not worth a sixteenth part of those who have mastered Dhamma.

Māse māse sahasseṇa yo yajetha satam samam;

One might give alms impartially with a thousand (coins of money) month by month for a hundred (years);

ekañ-ca bhāvitattānaṃ muhuttam-āpi pūjaye –

and one might worship someone with developed self for a second –

sā yeva pūjanā seyyo yañ-ce vassasataṃ hutam.

that worship is surely better than the hundred-year sacrifice.

Māse māse kusaggena bālo bhuñjetha bhojanaṃ,

From month to month the fool may eat food with the tip of kusa grass,

na so sañkhātadhammāṇāṃ kalāṃ agghati ṣoḍaśiṃ.

(but) that is not worth a sixteenth part of those who have mastered Dhamma.

[386 ≈ Ud-v 24.17]

Māse māse kuśāgreṇa bālo bhuñjeya bhojanaṃ,

From month to month the fool may eat food with the tip of *kusa* grass,

na taṃ Buddhē prasādassa kalāṃ agghati ṣoḍaśiṃ.

(but) that is not worth a sixteenth part of having confidence in the Buddha.

Māse māse kuśāgreṇa yo hi bhuñjīta bhojanam,

From month to month the fool may eat food with the tip of *kuśa* grass,

na tad Buddhē prasādasya kalāṃ arghati ṣoḍaśiṃ.

(but) that is not worth a sixteenth part of having confidence in the Buddha.

[387 ≈ Ud-v 24.18]

Māse māse kuśāgreṇa bālo bhuñjeya bhojanam,

From month to month the fool may eat food with the tip of *kusa* grass,

na taṃ Dhamme prasādassa kalām agghati soḍaśim.

(but) that is not worth a sixteenth part of having confidence in the Dhamma.

Māse māse kuśāgreṇa yo hi bhuñjīta bhojanam,

From month to month the fool may eat food with the tip of *kuśa* grass,

na tad Dharme prasādasya kalām arghati soḍaśim.

(but) that is not worth a sixteenth part of having confidence in the Dhamma.

[388 ≈ Ud-v 24.19]

Māse māse kuśāgreṇa bālo bhuñjeya bhojanam,

From month to month the fool may eat food with the tip of *kusa* grass,

na taṃ Saṅghe prasādassa kalām agghati soḍaśim.

(but) that is not worth a sixteenth part of having confidence in the Saṅgha.

Māse māse kuśāgreṇa yo hi bhuñjīta bhojanam,

From month to month the fool may eat food with the tip of *kuśa* grass,

na tat Saṅghe prasādasya kalām arghati soḍaśim.

(but) that is not worth a sixteenth part of having confidence in the Saṅgha.

[389 ≈ Dhp 70]

Māse māse kuśāgreṇa bālo bhuñjeya bhojanam,

From month to month the fool may eat food with the tip of *kusa* grass,

na taṃ sākkhātadhammāṇāṃ kalām agghati soḍaśim.

(but) that is not worth a sixteenth part of those who have mastered Dhamma.

Māse māse kusaggena bālo bhuñjetha bhojanam,

From month to month the fool may eat food with the tip of *kusa* grass,

na so saṅkhātadhammāṇāṃ kalam agghati soḷasim.

(but) that is not worth a sixteenth part of those who have mastered Dhamma.

[390 ≈ Dhp 110]

Yo ca vaśśaśataṃ jīve, duśśīlo asamāhito,

One might live for a hundred years, unvirtuous and uncomposed,

ekāhaṃ jīvitaṃ śreyo, śīlavantassa jhāyato.

(but) a life of one day is better, for one with virtue and meditation.

Yo ca vassasataṃ jīve, dussīlo asamāhito,

One might live for a hundred years, unvirtuous and uncomposed,

ekāhaṃ jīvitaṃ seyyo, śīlavantassa jhāyino.

(but) a life of one day is better, for one with virtue and meditation.

[391 ≈ Dhp 111]

Yo ca vaśśaśataṃ jīve, duppañño asamāhito,

One might live for a hundred years, lacking in wisdom and uncomposed,

ekāhaṃ jīvitaṃ śreyo, praññavantassa jhāyato.

(but) a life of one day is better, for one endowed with wisdom and meditation.

Yo ca vassasataṃ jīve, duppañño asamāhito,

One might live for a hundred years, lacking in wisdom and uncomposed,

ekāhaṃ jīvitaṃ seyyo, paññavantassa jhāyino.

(but) a life of one day is better, for one endowed with wisdom and meditation.

[392 ≈ Dhp 112]

Yo ca vaśśaśataṃ jīve, kusīdo hīnavīriyo,

One might live for a hundred years, indolent, with less energy,

ekāhaṃ jīvitaṃ śreyo, vīryam ārabhato dṛḍhaṃ.

(but) a life of one day is better, for one with energy set up and firm.

Yo ca vassasataṃ jīve, kusīto hīnavīriyo,

One might live for a hundred years, indolent, with less energy,

ekāhaṃ jīvitaṃ seyyo, vir¹iyam-ārabhato dāḷhaṃ.

(but) a life of one day is better, for one with energy set up and firm.

[393 ≈ Dhp 113]

Yo ca vaśśaśataṃ jīve, apaśśaṃ udayavyayaṃ,

One might live for a hundred years, without seeing rise and fall,

ekāhaṃ jīvitaṃ śreyo, paśśato udayavyayaṃ.

(but) a life of one day is better, (for the one) seeing rise and fall.

Yo ca vassasataṃ jīve, apassaṃ udayabbayaṃ,

One might live for a hundred years, without seeing rise and fall,

ekāhaṃ jīvitaṃ seyyo, passato udayabbayaṃ.

(but) a life of one day is better, (for the one) seeing rise and fall.

[394 ≈ Dhp 115]

Yo ca vaśśaśataṃ jīve, apaśśaṃ dhammam uttamaṃ,

One might live for a hundred years, without seeing the supreme state,

ekāhaṃ jīvitaṃ śreyo, paśśato dhammam uttamaṃ.

(but) a life of one day is better, (for one) seeing the supreme state.

Yo ca vassasataṃ jīve apassaṃ dhammam-uttamaṃ,

One might live for a hundred years without seeing the supreme state,

ekāhaṃ jīvitaṃ seyyo, passato dhammam-uttamaṃ.

(but) a life of one day is better, (for one) seeing the supreme state.

[395 ≈ Dhp 114]

Yo ca vaśśasataṃ jīve, apaśśaṃ amataṃ padaṃ,

One might live for a hundred years, without seeing the deathless state,

ekāhaṃ jīvitaṃ śreyo, paśśato amataṃ padaṃ.

(but) a life of one day is better, (for one) seeing the deathless state.

Yo ca vassasataṃ jīve, apassaṃ amataṃ padaṃ,

One might live for a hundred years, without seeing the deathless state,

ekāhaṃ jīvitaṃ seyyo, passato amataṃ padaṃ.

(but) a life of one day is better, (for one) seeing the deathless state.

[396ac ≈ Dhp 110ac]

Yo ca vaśśasataṃ jīve, Saddhamme apratiṣṭhito,

One might live for a hundred years, unestablished in the True Dhamma,

ekāhaṃ jīvitaṃ śreyo, Sadhammam iha vijānato.

(but) a life of one day is better, for one who knows the True Dhamma.

Yo ca vassasataṃ jīve, *dussīlo asamāhito,*

One might live for a hundred years, *unvirtuous and uncomposed,*

ekāhaṃ jīvitaṃ seyyo, *sīlavantassa jhāyino.*

(but) a life of one day is better, *for one with virtue and meditation.*

[397 ≈ Ud-v 24.8]

Yo ca vaśśasataṃ jīve, aprāpya āsavakkhayaṃ,

One might live for a hundred years, having not attained the destruction of the pollutants,

ekāhaṃ jīvitaṃ śreyo, prāpyato āsavakkhayaṃ.

(but) a life of one day is better, for one who has attained the destruction of the pollutants.

Yac ca varṣasataṃ jīved, *apaśyann āsravakṣayam,*

One might live for a hundred years, having not *seen* the destruction of the pollutants,

ekāhaṃ jīvitaṃ śreyaḥ, *paśyato hy āsravakṣayam.*

(but) a life of one day is better, for one who has *seen* the destruction of the pollutants.

Sahasravarggaḥ

The Chapter about the Thousands

[Uragavarggaḥ]
[22: The Chapter about the Snake]

[398 ≈ Sn 1.1 v.5]

Yo nājjhagamī bhavesu sāraṃ,
 That one who has not found (any) essence in existences,

vicinaṃ puṣpam iva udumbaresu,
 like one examining a fig tree (does not find) a flower,

so bhikkhu jahāti orapāraṃ,
 that monk abandons the near and far shore,

urago jinnam iva ttacāṃ purāṇiṃ.
 like a snake (who has abandoned) its old, worn-out skin.

Yo nājjhagamā bhavesu sāraṃ,
 That one who has not found (any) essence in existences,

vicinaṃ puppham-iva udumbaresu,
 like one examining a fig tree (does not find) a flower,

so bhikkhu jahāti orapāraṃ,
 that monk abandons the near and far shore,

urago jiṇṇam-iva tacāṃ purāṇaṃ.
 like a snake (who has abandoned) its old, worn-out skin.

[399 ≈ Ud-v 32.62, Bhikṣuvargaḥ]

Yo uppatitaṃ vineti rāgaṃ,
That one who removes the passion that has arisen,

viṣaṃ sappaviṣaṃ va oṣadhīhi,
as he would (remove) pervasive snake venom with medicines,

so bhikkhu jahāti orapāraṃ,
that monk abandons the near and far shore,

urago jinnam iva ttacāṃ purāṇiṃ.
like a snake (who has abandoned) its old, worn-out skin.

Yas tūtpatitaṃ nihanti rāgaṃ,
That one who *destroys* the passion that has arisen,

viṣṭaṃ sarpaviṣaṃ yathauṣadhena,
as he would (remove) pervasive snake venom with medicines,

sa tu bhikṣur idaṃ jahāty apāraṃ,¹¹⁹
that monk abandons *this* and the far shore,

hy urago jirṇam iva tvacaṃ purāṇam.
like a snake (who has abandoned) its old, worn-out skin.

¹¹⁹ The Udānavarga expression is different.

[400 ≈ Ud-v 32.63, Bhikṣuvargaḥ]

Yo uppatitaṃ vineti doṣaṃ,
That one who removes the hatred that has arisen,

viṣaṃ sappaviṣaṃ va oṣadhīhi,
as he would (remove) pervasive snake venom with medicines,

so bhikkhu jahāti orapāraṃ,
that monk abandons the near and far shore,

urago jinnam iva ttacāṃ purāṇiṃ.
like a snake (who has abandoned) its old, worn-out skin.

Yas tūtpatitaṃ nihanti dveṣaṃ,
That one who *destroys* the hatred that has arisen,

viṣṭaṃ sarpaviṣaṃ yathauṣadhena,¹²⁰
as he would (remove) pervasive snake venom with medicines,

sa tu bhikṣur idaṃ jahāty apāraṃ,
that monk abandons *this* and the far shore,

hy urago jīṛṇaṃ iva tvacaṃ purāṇaṃ.
like a snake (who has abandoned) its old, worn-out skin.

¹²⁰ The comparative word is different, but the meaning is the same; similarly below.

[401 ≈ Ud-v 32.64, Bhikṣuvargaḥ]

Yo uppatitaṃ vineti moham,
That one who removes the delusion that has arisen,

visaṭam sappaviṣam va oṣadhīhi,
as he would (remove) pervasive snake venom with medicines,

so bhikkhu jahāti orapāram,
that monk abandons the near and far shore,

urago jinnam iva ttacāṃ purāṇim.
like a snake (who has abandoned) its old, worn-out skin.

Yas tūtpatitaṃ nihanti moham,
That one who *destroys* the delusion that has arisen,

viṣṭam sarpaviṣam yathauṣadhena,
as he would (remove) pervasive snake venom with medicines,

sa tu bhikṣur idaṃ jahāty apāram,
that monk abandons *this* and the far shore,

hy urago jīṛṇam iva tvacāṃ purāṇam.
like a snake (who has abandoned) its old, worn-out skin.

[402 ≈ Sn 1.1 v.1]

Yo uppatitaṃ vineti krodhaṃ,
That one who removes the anger that has arisen,
viṣaṃ sappaviṣaṃ va oṣadhīhi,
as he would (remove) pervasive snake venom with medicines,
so bhikkhu jahāti orapāraṃ,
that monk abandons the near and far shore,
urago jinnam iva ttacāṃ purāṇiṃ.
like a snake (who has abandoned) its old, worn-out skin.

Yo uppatitaṃ vineti kodhaṃ,
That one who removes the anger that has arisen,
viṣaṃ sappaviṣaṃ va oṣadhehi,
as he would (remove) pervasive snake venom with medicines,
so bhikkhu jahāti orapāraṃ,
that monk abandons the near and far shore,
urago jīṇṇam-iva tacaṃ purāṇaṃ.
like a snake (who has abandoned) its old, worn-out skin.

[403 ≈ Ud-v 32.65, Bhikṣuvargaḥ]

Yo uppatitaṃ vineti mānaṃ,
That one who removes the conceit that has arisen,

visaṭaṃ sappaviṣaṃ va oṣadhīhi,
as he would (remove) pervasive snake venom with medicines,

so bhikkhu jahāti orapāraṃ,
that monk abandons the near and far shore,

urago jinnam iva ttacāṃ purāṇiṃ.
like a snake (who has abandoned) its old, worn-out skin.

Yas tūtpatitaṃ nihanti mānaṃ,
That one who *destroys* the conceit that has arisen,

viṣṭaṃ sarpaviṣaṃ yathauṣadhena,
as he would (*destroy*) pervasive snake venom with medicines,

sa tu bhikṣur idaṃ jahāty apāraṃ,
that monk abandons *this* and the far shore,

hy urago jīṛṇaṃ iva tvacaṃ purāṇaṃ.
like a snake (who has abandoned) its old, worn-out skin.

[404 ≈ Sn 1.1 v.2]

Yo rāgam udicchiyā aśeṣam,
That one who cuts off passion without remainder,

bisapuṣpaṃ va sareruhaṃ vigāhya,
like one who has plucked a lotus growing in a lake,

so bhikkhu jahāti orapāram,
that monk abandons the near and far shore,

urago jinnam iva ttacāṃ purāṇim.
like a snake (who has abandoned) its old, worn-out skin.

Yo rāgam udacchidā asesam,
That one who cuts off passion without remainder,

bhisapupphaṃ va saroruhaṃ vigayha,
like one who has plucked a lotus growing in a lake,

so bhikkhu jahāti orapāram,
that monk abandons the near and far shore,

urago jīṇṇam-iva tacam purāṇam.
like a snake (who has abandoned) its old, worn-out skin.

[405 ≈ Ud-v 32.57, Bhikṣuvargaḥ]

Yo doṣam udicchiyā aśeṣam,
That one who cuts off hatred without remainder,

bisapuṣpaṁ va sareruhaṁ vigāhya,
like one who has plucked a lotus growing in a lake,

so bhikkhu jahāti orapāraṁ,
that monk abandons the near and far shore,

urago jinnam iva ttacāṁ purāṇim.
like a snake (who has abandoned) its old, worn-out skin.

Yo dveṣam udācchinatty aśeṣam,
That one who cuts off hatred without remainder,

bisapuṣpaṁ iva jaleruhaṁ¹²¹ vigāhya,
like one who has plucked a lotus growing in a lake,

sa tu bhikṣur idaṁ jahāty apāraṁ,
that monk abandons *this* and the far shore,

hy urago jirṇam iva tvacaṁ purāṇam.
like a snake (who has abandoned) its old, worn-out skin.

¹²¹ The word is different in Udānavarga, but with the same meaning.

[406 ≈ Ud-v 32.58, Bhikṣuvargaḥ]

Yo moham udicchiyā aśeṣam,
That one who cuts off delusion without remainder,

bisapuṣpaṁ va sareruhaṁ vigāhya,
like one who has plucked a lotus growing in a lake,

so bhikkhu jahāti orapāraṁ,
that monk abandons the near and far shore,

urago jinnam iva ttacāṁ purāṇim.
like a snake (who has abandoned) its old, worn-out skin.

Yo moham udācchinatty aśeṣam,
That one who cuts off delusion without remainder,

bisapuṣpaṁ iva jaleruhaṁ vigāhya,
like one who has plucked a lotus growing in a lake,

sa tu bhikṣur idaṁ jahāty apāraṁ,
that monk abandons *this* and the far shore,

hy urago jirṇam iva tvacaṁ purāṇam.
like a snake (who has abandoned) its old, worn-out skin.

[407 cf. Sn 1.1 v.2]

Yo krodham udicchiyā aśeṣam,
That one who cuts off anger without remainder,

bisapuṣpaṃ va sareruhaṃ vigāhya,
like one who has plucked a lotus growing in a lake,

so bhikkhu jahāti orapāraṃ,
that monk abandons the near and far shore,

urago jīnam iva ttacāṃ purāṇiṃ.
like a snake (who has abandoned) its old, worn-out skin.

Yo rāgam udacchidā asesam,
That one who cuts off *passion* without remainder,

bhisapupphaṃ va saroruhaṃ vigayha,
like one who has plucked a lotus growing in a lake,

so bhikkhu jahāti orapāraṃ,
that monk abandons the near and far shore,

urago jīṇṇam-iva tacam purāṇam.
like a snake (who has abandoned) its old, worn-out skin.

[408 ≈ Ud-v 32.59, Bhikṣuvargaḥ]

Yo mānam udicchiyā aśeṣam,

That one who cuts off conceit without remainder,

bisapuṣpaṁ va sareruhaṁ vigāhya,

like one who has plucked a lotus growing in a lake,

so bhikkhu jahāti orapāraṁ,

that monk abandons the near and far shore,

urago jinnam iva ttacāṁ purāṇim.

like a snake (who has abandoned) its old, worn-out skin.

Yo mānam udācchinatty aśeṣam,

That one who cuts off conceit without remainder,

bisapuṣpaṁ iva jaleruhaṁ vigāhya,

like one who has plucked a lotus growing in a lake,

sa tu bhikṣur *idaṁ* jahāty apāraṁ,

that monk abandons *this* and the far shore,

hy urago jīṛṇam iva tvacaṁ purāṇam.

like a snake (who has abandoned) its old, worn-out skin.

[409acd ≈ Sn 1.1 v.2acd]

Yo rāgam udicchiyā aśeṣam,
That one who cuts off passion without remainder,

kuśa saṅgāni va chetta bandhanāni,
having cut the bonds and attachments, like *kusa* grass,

so bhikkhu jahāti orapāram,
that monk abandons the near and far shore,

urago jinnam iva ttacām purāṇim.
like a snake (who has abandoned) its old, worn-out skin.

Yo rāgam udacchidā asesam,
That one who cuts off passion without remainder,

bhisapuppham va saroruham vigayha,
like one who has plucked a lotus growing in a lake,

so bhikkhu jahāti orapāram,
that monk abandons the near and far shore,

urago jīṇṇam-iva tacam purāṇam.
like a snake (who has abandoned) its old, worn-out skin.

[410 ≈ Sn 1.1 v.3]

Yo tahnāṃ udicchiyā aśeṣāṃ,
That one who cuts off craving without remainder,

saritāṃ śīgharayāṃ viśodhayittā,
having dried up that quick-flowing stream,

so bhikkhu jahāti orapāraṃ,
that monk abandons the near and far shore,

urago jinnāṃ iva ttacāṃ purāṇiṃ.
like a snake (who has abandoned) its old, worn-out skin.

Yo taṇhaṃ udacchidā asesāṃ,
That one who cuts off craving without remainder,

saritāṃ sīghasaraṃ visosayitvā,
having dried up that quick-flowing stream,

so bhikkhu jahāti orapāraṃ,
that monk abandons the near and far shore,

urago jīṇṇaṃ-iva tacāṃ purāṇaṃ.
like a snake (who has abandoned) its old, worn-out skin.

[411 ≈ Sn 1.1 v.8]

Yo nāccasārī na preccasārī,
He who does not overstep the limit nor lag behind,

sabbaṃ vītasārī imaṃ prapañcaṃ,
who is completely free from the limits¹²² of this impediment,

so bhikkhu jahāti orapāraṃ,
that monk abandons the near and far shore,

urago jinnam iva ttacāṃ purāṇiṃ.
like a snake (who has abandoned) its old, worn-out skin.

Yo nāccasārī na paccasārī,
He who does not overstep the limit nor lag behind,

sabbaṃ accagamā imaṃ papañcaṃ,
who has completely *overcome* the impediment,

so bhikkhu jahāti orapāraṃ,
that monk abandons the near and far shore,

urago jīṇṇam-iva tacāṃ purāṇaṃ.
like a snake (who has abandoned) its old, worn-out skin.

¹²² Cone translates: *has gone beyond*, which seems to be translating *atisarī*.

[412 ≈ Sn 1.1 v.9]

Yo nāccasārī na preccasārī,
He who does not overstep the limit nor lag behind,

“sabbam idaṃ vitadham,” ti moṣadhammaṃ,
(thinking:) “all this is untrue,” a falsity,

so bhikkhu jahāti orapāraṃ,
that monk abandons the near and far shore,

urago jinnam iva ttacāṃ purāṇiṃ.
like a snake (who has abandoned) its old, worn-out skin.

Yo nāccasārī na paccasārī,
He who does not overstep the limit nor lag behind,

“sabbam vitatham idan”-ti ñatva loke,
knowing “all this is untrue” *in the world,*

so bhikkhu jahāti orapāraṃ,
that monk abandons the near and far shore,

urago jīṇṇam-iva tacāṃ purāṇaṃ.
like a snake (who has abandoned) its old, worn-out skin.

[413 ≈ Sn 1.1 v.16]

Yassa vanathā na santi keci,
For the one with no desire that has arisen,

vinibandhāya bhavāya hetukappā,
having a cause for bondage to existence,

so bhikkhu jahāti orapāraṃ,
that monk abandons the near and far shore,

urago jinnam iva ttacāṃ purāṇiṃ.
like a snake (who has abandoned) its old, worn-out skin.

Yassa vanathajā na santi keci,
For the one with no desire that has arisen,

vinibandhāya bhavāya hetukappā,
having a cause for bondage to existence,

so bhikkhu jahāti orapāraṃ,
that monk abandons the near and far shore,

urago jīṇṇam-iva tacāṃ purāṇaṃ.
like a snake (who has abandoned) its old, worn-out skin.

[414a ≈ Sn 1.1 v.15a; b-d ≈ Sn 1. 1 v.14b-d]

Yassa jarathā na santi keci,
For the one with no distress that has arisen,

mūlā akkuśalā samūhatāssa,
having uprooted all unwholesome roots,

so bhikkhu jahāti orapāraṃ,
that monk abandons the near and far shore,

urago jinnam iva ttacāṃ purāṇiṃ.
like a snake (who has abandoned) its old, worn-out skin.

Yassa darathajā na santi keci,
For the one with no distress that has arisen,

oraṃ āgamanāya paccayāse,
which is a reason for return to this world,

Yassānusayā na santi keci,
For the one with no underlying tendencies,

mūlā ca akusalā samūhatāse,
having uprooted all unwholesome roots,

so bhikkhu jahāti orapāraṃ,
that monk abandons the near and far shore,

urago jiṇṇam-iva tacāṃ purāṇaṃ.
like a snake (who has abandoned) its old, worn-out skin.

[Uragavarggaḥ]
[The Chapter about the Snake]

Samāptā Dharmmapadā Amṛtapadāni gāthāsātāni pañca dve ca gāthe.
Complete are the five hundred and two verses¹²³ of the Dharma Verses, the Deathless Verses.

Yathā dṛṣṭaṃ tathā likhitam, iti parihāroyam asmadīyaḥ.
As I saw, so I wrote, (giving) it our (complete) attention.

Śubham astu sarvvasatvānānaṃ!
May there be good for all beings!

¹²³ As we can see, despite the number given here, there are only 414 verses in the text as we receive it (413 taking into account the wrong division at 180-181); why there is this discrepancy is not clear as no text appears to be missing.

Reverse Index of the Verses

No parallel found:

[118]
 [119-120]
 [212]
 [214]
 [285]
 [323]
 [367]
 [371]

Pāḷi parallel:

Vin. Cv. Saṅghabhedakakkhandakaṃ, Nālāgiriḷpesanaṃ, vs. 1 ≈ Patna 211

MN 7 vs. 3 ≈ Patna 99

SN 1.4.2 v. 7 ≈ Patna 208
 SN 1.4.6 v. 1 ≈ Patna 332
 SN 1.5.8 v. 3ab ≈ Patna 369ab
 SN 2.3.2 v. 4 ≈ Patna 110
 SN 2.3.2 v. 5-6 ≈ Patna 111-112
 SN 3.2.3 v.1 ≈ Patna 78
 SN 3.2.3 v.1cd ≈ Patna 311cd
 SN 6.1.3 ≈ Patna 182
 SN 6.2.6 v. 2abd ≈ Patna 337abd
 SN 10.4 v. 3cd ≈ Patna 248cd
 SN 10.4.3acd ≈ Patna 250acd
 SN 11.1.4 v. 8 ≈ Patna 183

AN 4.17 ≈ Patna 12
 AN 4.18 ≈ Patna 13
 AN 6.30 v. 3 ≈ Patna 25
 AN 8.3.9 v.6cd ≈ Patna 198cd
 AN 8.5.9 v.2a ≈ Patna 372a

Dhp 1 ≈ Patna 1
 Dhp 2 ≈ Patna 2
 Dhp 3 ≈ Patna 5
 Dhp 4 ≈ Patna 6
 Dhp 5 ≈ Patna 253
 Dhp 7 ≈ Patna 7
 Dhp 8 ≈ Patna 8
 Dhp 10 ≈ Patna 95
 Dhp 12 ≈ Patna 172
 Dhp 13 ≈ Patna 351
 Dhp 14 ≈ Patna 352

- Dhp 15 ≈ Patna 3
Dhp 15d ≈ Patna 4d
Dhp 17cd ≈ Patna 100cd
Dhp 18ab ≈ Patna 4ab
Dhp 18cd ≈ Patna 101cd
Dhp 19 ≈ Patna 290
Dhp 21 ≈ Patna 14
Dhp 22 ≈ Patna 15
Dhp 23 ≈ Patna 16
Dhp 23cd ≈ Patna 59ef
Dhp 24 ≈ Patna 28
Dhp 25 ≈ Patna 29
Dhp 26 ≈ Patna 17
Dhp 28 ≈ Patna 19
Dhp 29 ≈ Patna 18
Dhp 31 ≈ Patna 23
Dhp 31cd ≈ Patna 372cd
Dhp 32 ≈ Patna 22
Dhp 33 ≈ Patna 342
Dhp 36 ≈ Patna 346
Dhp 37 ≈ Patna 344
Dhp 38 ≈ Patna 335
Dhp 40 ≈ Patna 350
Dhp 44 ≈ Patna 131
Dhp 46 ≈ Patna 134
Dhp 47 ≈ Patna 128
Dhp 48 ≈ Patna 129
Dhp 50 ≈ Patna 309
Dhp 50a-c ≈ Patna 310a-c
Dhp 52 ≈ Patna 126
Dhp 54 ≈ Patna 121
Dhp 55 ≈ Patna 122
Dhp 57 ≈ Patna 124
Dhp 58-59 ≈ Patna 135-136
Dhp 60 ≈ Patna 185
Dhp 65 ≈ Patna 192
Dhp 66 ≈ Patna 174
Dhp 68 ≈ Patna 176
Dhp 70 ≈ Patna 389
Dhp 70cd ≈ Patna 385cd
Dhp 71 ≈ Patna 107
Dhp 72 ≈ Patna 177
Dhp 73-74 ≈ Patna 178-180ab
Dhp 75 ≈ Patna 180cd-181
Dhp 76ef ≈ Patna 205ef
Dhp 78 ≈ Patna 205a-d
Dhp 79 ≈ Patna 348
Dhp 81 ≈ Patna 93
Dhp 84 ≈ Patna 326
Dhp 85-86 ≈ Patna 261-262

- Dhp 89 ≈ Patna 265
Dhp 91 ≈ Patna 231
Dhp 92abef ≈ Patna 87
Dhp 93 ≈ Patna 270
Dhp 94 ≈ Patna 89
Dhp 96 ≈ Patna 88
Dhp 97 ≈ Patna 333
Dhp 99 ≈ Patna 155
Dhp 100 ≈ Patna 376
Dhp 103 ≈ Patna 378
Dhp 104-105 ≈ Patna 319-320
Dhp 106ab ≈ Patna 385ab
Dhp 107 ≈ Patna 380
Dhp 108 ≈ Patna 381
Dhp 110 ≈ Patna 390
Dhp 110ac ≈ Patna 396ac
Dhp 111 ≈ Patna 391
Dhp 112 ≈ Patna 392
Dhp 113 ≈ Patna 393
Dhp 114 ≈ Patna 395
Dhp 115 ≈ Patna 394
Dhp 116 ≈ Patna 96
Dhp 117 ≈ Patna 97
Dhp 120 ≈ Patna 103
cf. Dhp 120 ≈ Patna 105
Dhp 121 ≈ Patna 193
Dhp 123 ≈ Patna 116
Dhp 125 ≈ Patna 115
Dhp 126 ≈ Patna 274
Dhp 131 ≈ Patna 203
Dhp 132 ≈ Patna 204
Dhp 133 ≈ Patna 197
Dhp 134 ≈ Patna 199
Dhp 134ab ≈ Patna 198ab
Dhp 135a ≈ Patna 201a
Dhp 141 ≈ Patna 195
Dhp 142 ≈ Patna 196
Dhp 144 ≈ Patna 329a-d
Dhp 146 ≈ Patna 233
Dhp 156 ≈ Patna 230
Dhp 157 ≈ Patna 312
Dhp 157ab ≈ Patna 311ab
Dhp 158a-c ≈ Patna 316a-c
Dhp 158 ≈ Patna 317
Dhp 160 ≈ Patna 321
Dhp 161 ≈ Patna 307
Dhp 162ef ≈ Patna 314ef
Dhp 163a-c ≈ Patna 168a-c
Dhp 164a-d ≈ Patna 314a-d
Dhp 165 ≈ Patna 308

Dhp 167 ≈ Patna 31
Dhp 168 ≈ Patna 27
Dhp 169 ≈ Patna 224
Dhp 170 ≈ Patna 258
Dhp 172 ≈ Patna 20
Dhp 172ab ≈ Patna 21ab
Dhp 175 ≈ Patna 232
Dhp 178bad ≈ Patna 338b-d
Dhp 179 ≈ Patna 276
Dhp 180 ≈ Patna 277
Dhp 181 ≈ Patna 244
Dhp 183 ≈ Patna 357
Dhp 184 ≈ Patna 239
Dhp 193 ≈ Patna 79
Dhp 194 ≈ Patna 68
Dhp 197 ≈ Patna 255
Dhp 199 ≈ Patna 256
Dhp 200ab ≈ Patna 257ab
Dhp 201 ≈ Patna 81
Dhp 203 ≈ Patna 75
Dhp 204 ≈ Patna 76
Dhp 207 ≈ Patna 70
Dhp 208 ≈ Patna 71
Dhp 209 ≈ Patna 173
Dhp 212 ≈ Patna 72
Dhp 216cd ≈ Patna 140ef
Dhp 217 ≈ Patna 294
Dhp 221 ≈ Patna 238
Dhp 224 ≈ Patna 292
Dhp 225 ≈ Patna 240
Dhp 228 ≈ Patna 284
Dhp 229-230 ≈ Patna 286-287
Dhp 232 ≈ Patna 280
Dhp 233 ≈ Patna 281
Dhp 234 ≈ Patna 282
Dhp 236cd ≈ Patna 162cd
Dhp 239cd ≈ Patna 163b
Dhp 240 ≈ Patna 160
Dhp 241 ≈ Patna 157
Dhp 243 ≈ Patna 159
Dhp 244 ≈ Patna 164
Dhp 249 ≈ Patna 327
Dhp 252 ≈ Patna 166
Dhp 253 ≈ Patna 268
Dhp 259 ≈ Patna 32
Dhp 261ab ≈ Patna 289ab
Dhp 262 ≈ Patna 288
Dhp 263cd ≈ Patna 289cd
Dhp 264 ≈ Patna 235
Dhp 265 ≈ Patna 236

Dhp 273 ≈ Patna 358
Dhp 274a-d ≈ Patna 360a-d
Dhp 275ab ≈ Patna 360ef
Dhp 275cd ≈ Patna 359ab
Dhp 276 ≈ Patna 359c-f
Dhp 277 ≈ Patna 373
Dhp 279 ≈ Patna 374
Dhp 280 ≈ Patna 30
Dhp 281 ≈ Patna 278
Dhp 283 ≈ Patna 361
Dhp 285 ≈ Patna 363
Dhp 287 ≈ Patna 365
Dhp 288 ≈ Patna 366
cf. Dhp 289cd ≈ Patna 368
cf. Dhp 289cd ≈ Patna 369ab
Dhp 293 ≈ Patna 267
Dhp 294 ≈ Patna 47
Dhp 300 ≈ Patna 241
Dhp 301 ≈ Patna 242
cf. Dhp 301d ≈ Patna 250b
Dhp 307 ≈ Patna 113
Dhp 308 ≈ Patna 295
Dhp 309 ≈ Patna 210
Dhp 310a-c ≈ Patna 211a-c
Dhp 311 ≈ Patna 296
Dhp 314ab ≈ Patna 100ab
Dhp 314ab ≈ Patna 101ab
Dhp 315 ≈ Patna 234
Dhp 315c-f ≈ Patna 201c-f
Dhp 316 ≈ Patna 169abef
Dhp 317 ≈ Patna 169c-f
Dhp 318 ≈ Patna 170
Dhp 320 ≈ Patna 215
Dhp 322 ≈ Patna 91
Dhp 327 ≈ Patna 24
Dhp 328 ≈ Patna 9
Dhp 329 ≈ Patna 10
Dhp 330 ≈ Patna 11
Dhp 332 ≈ Patna 66
Dhp 333cd ≈ Patna 82cd
Dhp 335 ≈ Patna 138
Dhp 337a-d ≈ Patna 140 a-d
Dhp 341 ≈ Patna 148
Dhp 344 ≈ Patna 151
Dhp 345-346 ≈ Patna 143-144
Dhp 348 ≈ Patna 150
Dhp 352 ≈ Patna 147
Dhp 356 ≈ Patna 152
Dhp 361 ≈ Patna 51
Dhp 361c-f ≈ Patna 50

- Dhp 362 ≈ Patna 52
Dhp 363 ≈ Patna 54
Dhp 364 ≈ Patna 226
Dhp 365 ≈ Patna 55
Dhp 368; ef cf. Dhp 23cd ≈ Patna 59a-d
Dhp 369 ≈ Patna 57
Dhp 371b-d ≈ Patna 33b-d
Dhp 372 ≈ Patna 62
Dhp 373 ≈ Patna 60
Dhp 374 ≈ Patna 61
Dhp 375 ≈ Patna 63
Dhp 376a-e; f & Sn 1039d ≈ Patna 64a-e
Dhp 377 ≈ Patna 133
Dhp 378 ≈ Patna 53
Dhp 379 ≈ Patna 324
Dhp 383 ≈ Patna 34
Dhp 384 ≈ Patna 41
Dhp 385 ≈ Patna 40
Dhp 386 ≈ Patna 49
Dhp 387 ≈ Patna 39
Dhp 389 ≈ Patna 46
Dhp 391 ≈ Patna 45
Dhp 392abd ≈ Patna 36abd
Dhp 392acd ≈ Patna 35acd
Dhp 393ab ≈ Patna 37ab
Dhp 401 ≈ Patna 38
Dhp 403 ≈ Patna 48
Dhp 404 ≈ Patna 44
Dhp 408 ≈ Patna 43
- Sn 1.1 v.1 ≈ Patna 402
Sn 1.1 v.2 ≈ Patna 404
Sn 1.1 v.2acd ≈ Patna 409acd
Sn 1.1 v.3 ≈ Patna 410
Sn 1.1 v.5 ≈ Patna 398
Sn 1.1 v.8 ≈ Patna 411
Sn 1.1 v.9 ≈ Patna 412
Sn 1.1 v.15a; b-d & Sn 1.1 v.14b-d ≈ Patna 414a
Sn 1.1 v.16 ≈ Patna 413
Sn 44c cf. Patna 260d
Sn 2.9 v. 7cd ≈ Patna 329ef
Sn 3.10 v.1 ≈ Patna 299
Sn 3.10 v.2 ≈ Patna 300
Sn 3.10 v.3 ≈ Patna 301
Sn 749cd ≈ Patna 42 ab cf. Iti 96 v.3ab; cd
Sn 768cd ≈ Patna 21cd
- Ud 8.8 ≈ Patna 85
- Iti 15.1 ≈ Patna 141

Iti 27.2 ≈ Patna 246
Iti 27.5 ≈ Patna 252
Iti 37; f & Th 682d ≈ Patna 26ab cf. Dhp 27; c-e
Iti 76.2 ≈ Patna 188
Iti 76.5 ≈ Patna 186
Iti 76.7 a-d ≈ Patna 190

Tha 73a; d cf. Sn. 44c ≈ Patna 260a
Tha 303 cf. 228
Tha 303 ≈ Patna 227
Tha 507-508 ≈ Patna 339-340
Tha 509 ≈ Patna 341

Jā 88 cf. Patna 303
Jā 88 cf. Patna 304
Jā 88ab cf. Patna 305ab
Jā 169ab cf. Patna 248ab
Jā 331.2 ≈ Patna 298
Jā 334.1-2a-d ≈ Patna 220-221
Jā 334.3-4 a-d ≈ Patna 222-223
Jā 457d, 470d, 488d, etc. cf. Patna 211d
Jā 466 v. 36 ≈ Patna 109

Udānavarga parallel:

Ud-v 4.13 ≈ Patna 273
Ud-v 9.18a-d ≈ Patna 108
Ud-v 10.9ab ≈ Patna 330ab
Ud-v 24.8 ≈ Patna 397
Ud-v 24.17 ≈ Patna 386
Ud-v 24.18 ≈ Patna 387
Ud-v 24.19 ≈ Patna 388
Ud-v 24.21 ≈ Patna 382
Ud-v 24.22 ≈ Patna 383
Ud-v 24.23 ≈ Patna 384
Ud-v 30.23 ≈ Patna 83
Ud-v 30.24ab ≈ Patna 82ab
Ud-v 31.12 ≈ Patna 353
Ud-v 31.13 ≈ Patna 355
Ud-v 31.18 ≈ Patna 354
Ud-v 31.19 ≈ Patna 356
Ud-v 31.25 ≈ Patna 336
Ud-v 32.23a-c ≈ Patna 58a-c
Ud-v 32.57 ≈ Patna 405
Ud-v 32.58 ≈ Patna 406
Ud-v 32.59 ≈ Patna 408
Ud-v 32.62 ≈ Patna 399
Ud-v 32.63 ≈ Patna 400
Ud-v 32.64 ≈ Patna 401
Ud-v 32.65 ≈ Patna 403

Ud-v 33.8 ≈ Patna 37
Ud-v 30.24ab ≈ 82ab